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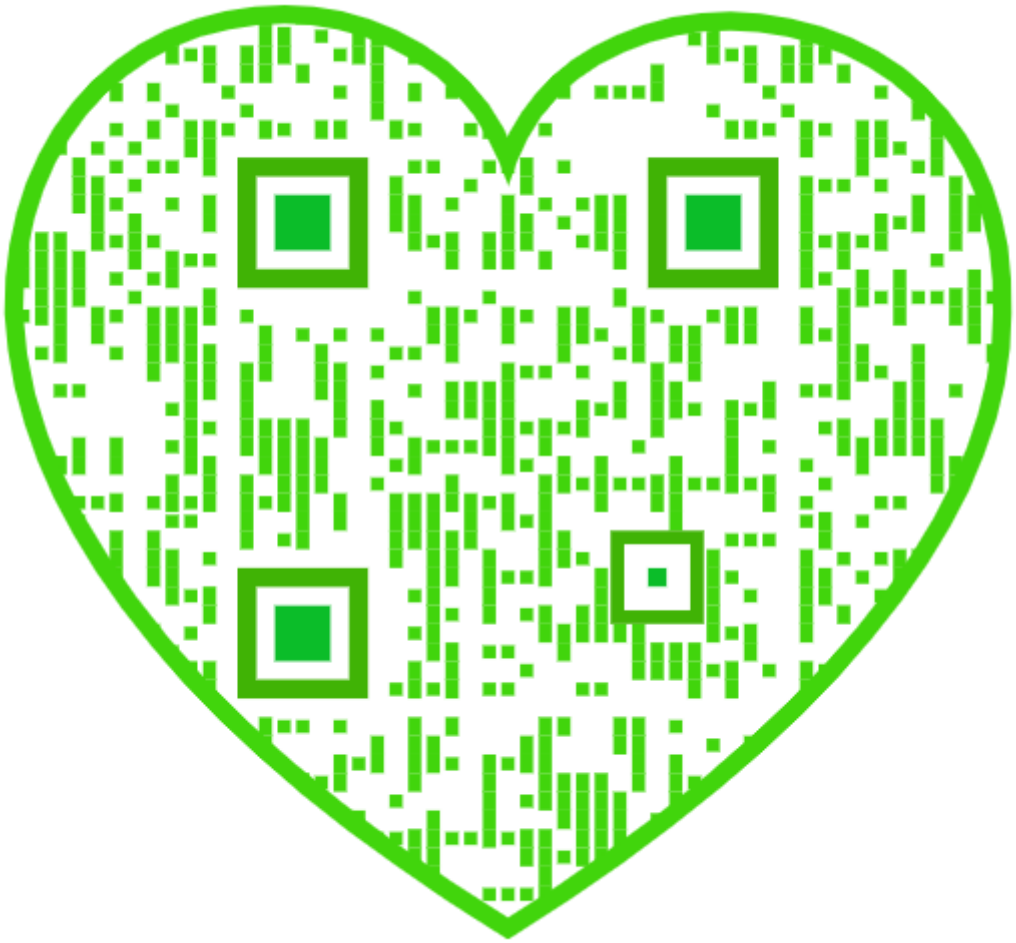

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1800

# Psycho-Therapy

## in the Practice of Medicine and Surgery, by Sheldon Leavitt, M. D.

The laws of thought are the laws of the universe.—*Buchner.*

He who will not reason is a bigot; he who cannot, is a fool; he who dares not, is a slave.—*Byron.*

"I have always thought (and not without reason) that to have published for the benefit of afflicted mortals any certain method of subduing even the slightest disease was a matter of greater felicity than the riches of a Tantalus or a Crœsus. I have called it a matter of 'greater felicity'; I now call it a matter of greater goodness and of greater wisdom."
—*Sydenham.*

I will listen to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own.—*Goethe.*

CHICAGO: GARNER-TAYLOR PRESS, 79 FIFTH AVENUE, 1903

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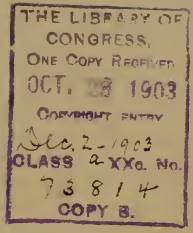


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TO THOSE OF

THE MEDICAL PROFESSION WHO LOVE TRUTH

AND

DO NOT FEAR TO STAND FOR IT

THIS WORK IS

DEDICATED

BY THE AUTHOR

"I touched the garment-hem of truth,
Yet saw not all its splendor."

# Preface.

When a student launches on the Sea of Mind he soon finds himself in deep water. His sounding line will not reach bottom. The trouble is that the depths are infinite. There are "the heavens above and the earth beneath and the waters under the earth," as the Universe is aptly described by the sacred writer.

In truth he does not launch at all, for he himself, in essence, is a part of the sea. It is a sea of vibrations in which he is immersed and of which his thinking self is an integral part.

I have hesitated to venture a public opinion concerning even those phases of psychology that most interest me as a physician and surgeon. My main object now is not edification and finality, but stimulation to inquiry, realizing that convictions of value are not gained from mere reading, but from soaking one's mind in a subject, "by continually thinking unto it," as Newton said.

I have been compelled to speak of the "conscious" and the "unconscious" or "subconscious," the "objective" and the "subjective," the "supraliminal" and the "subliminal." The exact significance of these terms I do not pretend to understand: the designated powers I do not undertake to define. The dual mind is hypothetical. It is probably only two phases of a much "greater self," as Myers has suggested. I beg not to be held to strict account.

This needs to be said: The "subliminal" contains no reference to what is beneath, except in the sense of foundation. In every other respect the subliminal, the subjective, the unconscious, is the more real, the more noble, the more comprehensive and the more intelligent self. The "supraliminal," the "conscious," the "objective" is a healthy, a natural manifestation.

I am satisfied that there are vast possibilities for Suggestive Therapeutics. I have not hesitated to express an opinion concerning details whenever I have found myself in full possession of one. Some of these opinions will doubtless be modified by future developments; but such of them as rest upon well-recognized laws of psychic action will be stable. I have been led along step by step, my powers of perception gradually developing, my experience widening, the possibilities opening before me, until I find myself measurably ripe in both experience and conviction.

The certainty of being misunderstood confronts me. I shall doubtless be dubbed a "Christian Scientist," a "charlatan," an "ignoramus," a "trimmer." That matters little. Those who know me well, while they may not wholly agree with me, will at least concede me sincerity. *I have herein spoken only the thoughts that long have pressed for utterance.* He only is the growing man who gives himself repeated opportunity to change and then to declare in no uncertain language his most sacred convictions. The worst that can in justice be said is that I am a *nonconformist;* and this title I shall not resent. Says Max Muller:

"Scholars welcome everybody who in the open tourna-

ment of science will take his chance, dealing blows and receiving or parrying blows; but the man who himself does not fight, but simply stands by to jeer and sneer when two good knights have been unseated in breaking a lance in the cause of truth, does nothing but mischief, and might, indeed, find better and worthier employment."

The well-known English scientist, Sir Oliver Lodge, says:

"Remember that the term 'science' was not always respectable. To early ears it sounded almost as the term witchcraft or magic sounded; it was a thing from which to warn young people; it led to atheism and to many other abominations. It was an unholy prying into the secrets of Nature which were meant to be hid from our eyes; it was a thing against which the Church resolutely set its face, a thing for which it was ready, if need were, to torture or to burn those unlucky men of scientific genius who were born before their time. . . . Pioneers must expect hard knocks; the mind of a people can change only slowly; and until the mind of a people is changed, new truths born before their time must suffer the fate of other untimely births; and the prophet who preaches them must expect to be mistaken for a useless fanatic, of whom every age has always had too many, and must be content to be literally or metaphorically put to death, as part of the protest of the regeneration of the world."

I trust that there is no arrogance in my saying that the conclusions herein expressed are attributable neither to inexperience with disease in its various phases nor to lack of knowledge of what orthodox medicine, as practiced by either, or both, of the prominent schools, is capable of doing. Had my opportunities for observation been more restricted I should have hesitated to express pronounced views. The new methods of treatment have been utilized by me in a discriminating and tentative manner for years and the observations have been carefully noted.

*It should not be inferred from anything herein contained that I have lost faith in drug remedies. I have merely changed my theories concerning their limitations and mode of action.*

I am most emphatically of the opinion that the practice of suggestive therapeutics should be confined to the medical profession. A. H. Burr, in an article which appeared in November, 1898, points out very clearly many reasons "Why Suggestive Therapeutics Should Not Be Taught to the Laity." The physician can discern the same unwisdom of encouraging lay people to practice with psychological remedies that applies to their use of drugs. *Then let the profession come into its rightful heritage.*

After emphasizing the importance of such a course in his "Spiritual Life," Prof. George A. Coe proceeds as follows:

"What, then, is left to the discretion of those untrained in medical science? For it is plain that we cannot avoid employing suggestion to our weal or to our woe every day that we live. A few applications of its principles are perfectly feasible. For example, we can deliberately cultivate cheerful states of feeling, and we can assist others to be happy. If all the world should adopt such a course of living, the occupation of the doctors would be cut in two inside of ten years. Again, just as any intelligent layman is competent to make a proper use of some of the commoner drugs, as, for instance, in the case of minor cuts, burns and bruises, so, it may be contended, specific suggestion for specific ailments may be allowed when the nature of the ailment is understood. To take the simplest case, what possible objection could there be to one's overcoming an attack of sleeplessness by suggestion? Again, if one has certain knowledge that a given headache has been induced by temporary and trivial causes, no harm could easily result from treating it after the manner of Liebeault. In general, too, the pains we have to bear,

even under the care of the highest medical skill, can often be lessened by a proper direction of the attention. Here belong the chronic difficulties that have been already diagnosed and treated by the family physician. In short, just as wise dieting, proper clothing and much more has to be attended to by ourselves, so there is a general and very necessary household use of suggestion as an adjunct of ordinary medical practice."

I have taken occasion during the past years to sound professional opinion concerning the true value of suggestive means of cure, and have found, almost without exception, that the individual physician stands ready to make his confession of faith in a confidential way, but shrinks from utilizing psychic measures in an open manner "for fear of the people." The doctor himself needs a prescription, the chief constituent of which is BACKBONE.

*A man cannot achieve true success without an ideal that enlists his full sympathy and commands his highest efforts. He must feel that he has a divine right to succeed.*

My appeal is to the medical profession. I have done little writing along these lines for the general eye. The stronghold of prejudice is in our own midst. That there has been good ground for prejudice cannot be denied; but that there is now good ground for restricted and provisional acceptance of psychic tenets, is equally true.

For the elementary character of the work no excuse need be offered. I have written for *those who do not know*—for those who need instruction, and not for those who know it all.

I have taken particular pains to make the index so explicit that any feature of psycho-

therapeutics mentioned in the book can be easily found.

It is hoped that no one will pronounce judgment upon the work from mere fragmentary reading. For the opinions of those who read it from beginning to end I shall have due regard.

SHELDON LEAVITT, M. D.

Chicago, October 7, 1903.

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"Every man's progress is through a succession of teachers, each of whom seems at the time to have a superlative influence, but it at last gives place to a new. Frankly let him accept it all. Jesus says, 'Leave father, mother, house and land and follow me.' Who leaves all, receives more. This is as true intellectually as morally. Each new mind we approach seems to require an abdication of all our past and present possessions. A new doctrine seems at first a subversion of all our opinions, tastes and manner of living. Such has Swedenborg, such has Kant, such has Coleridge, such has Hegel or his interpreter, Cousin, seemed to many young men in this country. Take thankfully and heartily all they can give. Exhaust them, wrestle with them, let them not go until their blessing be won and after a short season the dismay will be overpast, the excess of influence withdrawn and they will be no longer an alarming meteor, but one more bright star shining serene in your heaven and blending its light with all your day."—*Emerson.*

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# PART ONE.

## The PRINCIPLES of PSYCHO-THERAPY

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"When the distinction was first drawn, '*ARTES*' meant *the things one could do*, and '*SCIENTAE*,' *the things one knew.*

# I.

# The Present Status of Medicine

# Part One.

## CHAPTER I.

### THE PRESENT STATUS OF MEDICINE.

**Drug Medication Does Not Command Professional Confidence.**

Not very long ago an eminent practitioner of the dominant school of medicine said in my hearing to a class of students whom he was addressing on the subject of typhoid fever, with a case from the hospital wards lying before him, "Gentlemen: Concerning treatment, let me say that the very best treatment for this disease is plenty of fresh air; little, or no, food; and *no medicine whatever.* You may have to administer some drugs to appease the anxiety of friends, but I assure you that *we have no medicines that are of any practical service in this disease.*"

"But," says the homeopath, "that admission was from an old-school practitioner. The new school can offer better testimony."

Can they? We shall all do well to give more analytical study to our resources as disclosed in the light of results fairly attributable to remedial action.

The following has been taken from the annual address of the President of the New York State Homeopathic Medical Society, delivered at a recent meeting:

"This is a scientific age and we must conform to the methods of scientists to arrive at conclusions of any value. Today, statistics alone will answer this purpose. Each one of us believes that certain diseases run a more favorable course and the death rate is much less under homeopathic treatment. But where are our statistics to demonstrate this to the world at large? Echo answers where?

"Many years ago, when homeopathy was introduced into the hospitals of Vienna, when drugging and bloodletting was the practice in the treatment of pneumonia, the death rate promptly fell under the new treatment, and those statistics have often been used to demonstrate the efficacy of the practice. But what happened? A skeptic arose who had little faith in the infinitesimal dose, and who tried treating a certain number of cases with no medicine whatever, with the result that his death rate was practically identical with that under homeopathic administration. Thereupon the treatment of ***no medicine*** was substituted for the homeopathic, and continues with few modifications to the present day."

Enthusiasm over the curative power of the remedies commonly used in serious diseases is a characteristic of the Neophyte in medicine. This one, with consummate faith in the action of his little-tried remedies, sallies forth to meet the enemy. In preliminary skirmishes he meets fair success. He praises his armamentarium and rejoices in the skill with which he utilizes it. But when you see the same man a few years afterwards you find him cautious, and conservative, and deliberate: quite unlike the enthusiast that he was.

To be sure this is not true of all, for there are some, possessing small discrimination, who appear to gather their conclusions from the realm of fancy rather than of fact. *Most physicians of mature experience, with a fair measure of discriminative and deductive power, feel most*

*acutely their relative helplessness in the presence of portentous disease.*

The truth is that the best medical skill can do little else than rectify minor physical ills by means of drug remedies and modify the course of the major ones.

Fatal disease appears to "take the bit in its teeth" and gallop resolutely onward to the end of the route, no matter how frantically we may tug at the reins.

I have seen many medical practitioners become enthusiasts over the assumed marvelous action of drug remedies. I have heard them relate, in radiant terms, how they "brought through" patient after patient supposedly lost in the mazes of disease, attributing "no action" to one remedy and "pronounced action" to another, when, in truth, a mind capable of properly weighing evidence should have clearly seen that the fluctuations indicated were likely due to the unsteady motions of the vital forces in their contest with the morbific elements. We are all fully convinced that our remedies do possess a degree of power over morbid conditions, and yet there is no denying that *indubitable* demonstration of their curative action is not the facile theorem it is commonly supposed to be.

**Drugs Have Curative Values.**—BUT IT IS UNDERSTOOD THAT WE ARE READY TO CONTEND THAT THERE IS A PREPONDERANCE OF EVIDENCE TO PROVE THAT DRUG REMEDIES DO POSSESS CURATIVE VIRTUES.

Advocates of the "New Thought" movement err in conceding to medicine no virtues. There is no denying that the drug itself has little

curative power—perhaps none at all. My own theory is that the drug effects its purpose through the subtle action of suggestion upon the subconscious faculties (represented by the sympathetic nervous system). What I mean by this is that the drug, by virtue of selective affinity, irritates (stimulates, if you prefer the term) some particular nerve center, or even nerve terminal, through which a customary physiological action ordinarily passes, or in which it is usually excited, the artificial stimulus being accepted by the controlling power for the genuine, and the usual phenomena accordingly developed.

There are examples of such action resulting from mechanical irritation, and there is good reason for believing that drugs act in an analagous manner.

**Valuable Methods Sometimes Rejected.**

The spirit of uncertainty and consequent discouragement that has crept into medicine as the result of repeated and conspicuous failures has greatly weakened its power. It is doubtless because of this that new methods have sprung up so numerously and are claiming so much public attention and patronage.

It is all in accord with the evolutionary trend, and abundant good to humanity is bound to emerge from the confusion.

But in this very place there stalks forth that which to the laity is a most astonishing anomaly. Every one is craving new resources, and yet a suggestion tendered by one outside the brotherhood of science is not only rejected but spurned without investigation of its merits.

This, I say, to the popular mind, is an anomaly: *to all it is irrational.*

**True Science.**

The scientific man is he who has an intimate acquaintance with laws and principles. Science has been defined by Prof. Hyslop as "a body of truths or hypotheses which have presented empirical credentials in their favor, and are to be modified by the same methods." Scientific investigation is an orderly and critical inquiry into observed phenomena.

Few physicians enter the domain of pure science: they leave that field to him who can command his time and has a penchant for such study. Accordingly the physician is obliged to obtain his knowledge at second hand, accepting as final the conclusions of the pure scientist.

When a practitioner of medicine is spoken of as a "scientific man," allusion is to one who has a good knowledge of truths, assumed or real, which have a direct bearing upon the prosecution of his life work.

It therefore follows that a truly scientific physician or surgeon must have an acquaintance with ascertained facts, classified knowledge and prevalent hypotheses which have an appreciable bearing upon the work that falls to his hand. But the field of research is so broad, and the inferences derived by students of science so varied, that the man whose days are full of ministrations to those suffering from mental and physical ills can hardly find time to inform himself concerning even the essentials of successful and intelligent practice.

In this truth lies the necessity for leaning on

others for both data and inferences concerning many things of great practical value.

In the pressure of numerous and tremendous demands it has been thought wise by investigators to study phenomena mainly from the materialistic point of view. It is only within the past decade or two that true scientific inquiry has been attempted, save by the few, in the realm of the immaterial.

Yet all the time investigators have recognized the vast importance of phenomena about which little can be learned through an exclusive study of matter in its varied manifestations.

**Matter and Mind.**

Matter is known to be nothing more than matter, and, at best, but a medium of expression of a hidden Something. This unknown Something we find variously wrought and are lost in astonishment and admiration at its manifestations.

In general, modern science has rested contented with what can be demonstrated to the five senses, and in practice has reckoned it the all. The vast unknown has been reckoned as unknowable, and men have been willing to leave it unexplored. Even hypotheses concerning it have been, by many, discouraged.

The UNITY OF ALL PHENOMENA, however, has forced its way into our convictions.

They are all ONE. "The power that manifests throughout the universe distinguished as material," says Spencer, "is the same power which in ourselves wells up under the form of consciousness."

Emerson says:

"It is a secret which every intellectual man quickly learns, that beyond the energy of his possessed and conscious intellect he is capable of a new energy (as of an intellect doubled on itself), by abandonment to the nature of things; that besides his privacy of power as an individual man there is a great public power on which he can draw, by unlocking, at all hazards, his human doors and suffering the ethereal tides to roll and circulate through him; then he is caught up into the life of the universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and the animals."

**The Origin of Disease in Mind.**

Into this great unknown it is only recently that the scientist has dared to enter. That he is following the footsteps of the philosopher into a region of exact law and uniform phenomena is very clear. Many facts have already been collated and some of the controlling laws have been uncovered. But these new thoughts and discoveries stand in great need of classification and definition. Progress is being made, hypotheses are forming, and exact experiments are developing truths.

The opinion long held, and often set forth in precise terms by those whose intuitions were allowed to anticipate their reason, that the essential etiology of disease lies in the psychic realm, is being accepted by scientific observers.

*There is not now a shadow of doubt that the origin of disease is in perverted mental concepts, logical enough in form, but built on wrong premises. These pernicious thoughts, however, are not necessarily of the conscious type.*

"Introspective states," says Prof. Elmer Gates, in *Monist*, "affect metabolism, circulation, respiration, digestion, assimilation, excretion, secretion, growth,

sleep, wakefulness, strength, health, hearing, seeing, tasting, smelling, temperature, the pressure senses, dreams, movements, complexion, voice, gesture and environment."

A few months ago I had a patient of neurotic temperament whose heat centers, from emotional causes, became so overwrought that her temperature for several hours, on two consecutive days, promptly sent the mercury in my thermometer to the top of the tube, registering 112° F. How much higher her temperature really was I am unable to say; but, from the rapidity with which the mercury mounted to the 112° mark, I was led to believe that it would have gone much higher had the tube been longer. She was not relieved by drugs, freely given, but was quickly put into a normal state by means of suggestion.

The evil effect on the physical organism of pernicious thought is admitted by every practitioner. He will some day learn that the good effect of wholesome thought is equally pronounced.

The average man or woman is a prey to unregulated and uneducated thought. Is it any wonder, then, that his body suffers from the fear, the anger, the malice, and the worry which his lack of discipline encourages and engenders?

**Inquiry Should Extend Into the Psychic Realm.**

Now what I want to ask is this: Why should we, as scientific physicians, allow prejudice to debar us from therapeutic resources that are apt to prove far more effective,

it may be, than any now at our command? Why not enter and cultivate a field now running to weeds but capable of developing the richest fruits?

We should strenuously avoid the state of mind of the good Scotch woman, who, when charged with not being open to conviction, replied: "Not open to conviction? I scorn the imputation. But," she added, after a moment's hesitation, "show me the man who can convince me."

We have but to add the psychic realm to the scope of our inquiry. There is no occasion, and there would be no rational excuse, for lessening in the slightest the ardor of our investigation in the realm of matter. Then why so circumscribe the breadth of our inquiry as to make conclusions one-sided and incomplete? Why not scrutinize every set of phenomena and make our knowledge all-embracing? Is it becoming to ignore phenomena, as clear and impressive as any, because the unscientific have ventured theories concerning them and have built fantastic beliefs upon them?

**Advanced Thought Wins Its Way Slowly, but Surely.**

It is said that every advanced thought of a revolutionary character goes through three stages. It is first spurned, then declared to be nothing new, and ultimately accepted with the comment that it was always believed.

Suggestive therapy has passed the first stage and is now merging from the second into the third. There are many physicians and surgeons of good standing who systematically utilize

psychic forces in their practice; but when compared with the host of doctors who attend suffering humanity the world over, they are scarcely discernible.

**Why Are These Things So?**

They are so because mental therapeutics has been for so long the real *modus operandi* of the vast army of charlatans, and the whole subject has thus acquired so bad a name that most men fear for their reputation if they touch it. But the time to claim what is rightly ours has arrived.

> The world wants men—large-hearted, manly men—
> Men who shall join in chorus and prolong
> The psalm of labor and of love.
> The age wants heroes—heroes who shall dare
> To struggle in the solid ranks of truth;
> To clutch the monster, Error, by the throat;
> To bear opinion to a loftier seat;
> To blot the error of oppression out,
> And lead a universal freedom in.

# II.

# The Present Status of Medicine

(CONTINUED)

"The degree of vision that dwells in a man is the correct measure of a man."—*Carlyle.*

"SEC. 6.—The physician should be a minister of hope and comfort to the sick, since life may be lengthened or shortened not only by the acts but by the words or manner of the physician, whose solemn duty is to avoid all utterances and actions having a tendency to discourage and depress the patient."—*Principles of Medical Ethics.*

"Yes, there is luck in this world; but nobody ever had it unless he reached for it; unless he seized it, and with all his mind and all his might developed his opportunity when it came. There are plenty of apples on the trees, but it's only those fellows who make a spring and climb for them who get them."—*Senator Depew in N. Y. Daily News.*

## CHAPTER II.

THE PRESENT STATUS OF MEDICINE—CONTINUED

**The Demands of the Hour.**

The civilized world was supposed long since to be rid of slavery. But it is not. Mankind, in increasing numbers, are in the vilest serfdom.

A woman of culture and refinement called at my office recently. She was dressed with taste and gave other evidences of favorable environment; and yet I soon learned that she was as completely under the dominion of fear as ever was galley slave under the power of other men. Fear followed her wherever she went. More than once had she sought relief from her torment in visits to foreign lands; but in London, and Paris, and Berlin it haunted her still. The trouble was that by travel she could not escape herself. She had sought out many doctors and various means of treatment, without relief. In truth, some physicians had but bound her misconceptions more closely and had awakened new fears. Altogether she was a wretched woman.

She is only one of the millions who swell the army of serfs in this and other countries and give the world much of its unrest. What the people need (every one of whom, did he but know it, is "to the manner born") is liberation from the shackles of real and fancied disease. There is an undertone of woe filling the whole world, and one has but to hearken to hear it. Suffering

enshrouds the earth, and the cry goes up to heaven, "Who shall deliver me from the body of this death?"

**Certain Advances.**

There is not the same prevalence of epidemic disease. A measure of relief has come. The decimating plagues of former days have lost their virulency. The pestilence no longer "walks in darkness and wastes at noonday." Its power is broken. Relief came through clean living and relative purity of surroundings. Making "clean the outside of the platter" has done much, very much, for humanity; but the springs of thought are still fouled.

Internal sanitation is of far more value than external. Cleanse the mind of its brood of noxious thoughts, as well as the body of its harmful practices, and the world will become comparatively free from its present load of ills.

**Prevention of Disease.**

Remember that disease is far more easily prevented than cured. I do not hesitate to affirm that the ailments which ordinarily follow an undeviating course to a fatal issue are nearly always preventable, and that the efficient prophylaxis lies in the direction of well-trained thought.

The two cardinal essentials of success are (1) the elimination of conscious fear and (2) the establishment of an absolute faith in the unity and goodness of all things. It is intended that these things be in addition to observance of the usual preventive measures.

So long as we are in the flesh we *must* mind

the things of the flesh. The subjective mind senses and the objective mind theorizes on the sensations. Accordingly, the former awaits its cue from the latter.

Besides, it is evident that the same sensations do not produce the same objective phenomena. Action is given different directions by the differing thoughts. When the subjective mind reports to the ego a certain sensation, in the absence of specific directions the customary action follows.

But the objective faculty is able at will to place an unusual interpretation upon the sensation, and, accordingly, vary the expression.

It is also possible for the objective mind so to train the subjective faculties that sensations shall be altogether ignored and deprived of evil effect. This means that the organic functions can be measurably regulated through volition exercised by the conscious mind.

The physician's duties are not merely to minister to the sick. The obligation is laid upon him to teach people how to avoid mental and physical ills. In doing this he will be following a sacred vocation, and will forfeit neither ethical nor financial reward.

### Chronic Ailments More Prevalent Than Ever.

Leaving out of account the contagious diseases which have been unquestionably reduced in prevalence and virulency as the result of scrupulous attention to sanitary measures, the grand total of disease has not been reduced.

The discouraging feature connected with the

problem of prophylaxis lies in the operation of a counter psychic factor. Modern scientific research has brought into publicity a class of experimenters wholly devoted to their work, enthusiastic, able men in their particular lines, but largely men whose range of vision does not extend much beyond the horizon of their own special field. They are chiefly young men of the strenuous type, whose perceptions converge, so much of the time, wholly on their work that they fail to obtain a comprehensive view of the ultimate effect of their unguarded utterances.

Another strenuous class, called journalists, made up of young men and women who are merely looking for things startling and *outre*, besiege the laboratories for news, which in its immaturity, and with no particular safeguards, is precipitated upon the eager public mind.

But this is not all. There are many surgeons, and fewer physicians, who avail themselves of new advertising methods offered by enterprising newspapers to proclaim half-truths and sometimes mere chimeras of a disturbing nature to obtain notoriety and the emoluments that notoriety brings.

**Disease Producers.**

To my mind the public heralding of disease-producing factors and operative procedures has a pernicious effect in the direction of physical disorder induced by the morbid fears thereby engendered.

The following from the *Chicago Tribune* under date of March 4, 1903, has the early appearance of innocence, but to minds already full of fear

concerning disease and death it has great significance and may carry untold harm:

"'As a result of our work,' declare Prof. A. P. Mathews and B. R. Whitcher in the last issue of the *American Journal of Physiology*, 'we have become convinced of the probable truth of Meltzer's opinion concerning the importance of mechanical shock in the life history of the body and other cells.'"

Prof. Mathews then raises the question as to how constant submission to shock by motormen, street-car conductors and factory employes may effect the length of life.

"The question thus raised is of considerable importance," writes Prof. Mathews. "For example, what effect has the constant vibration of flour mills on the length of life, the vital resistance and the physiological functions of mill operatives? How far will mechanical jarring account for the digestive and vasomotor disturbances many suffer in railway travel? Are the motormen or conductors of street railways influenced by the violent shocks to which they are constantly subjected?"

The question here raised is one suited to discussion in the journal where it originally appeared, but it ought never to have found its way into a public print. What is brought out is only a question, at best. Is not the public mind sufficiently alarmed over the possibilities of disease without further harrowing?

Between the harrow of the germ theory, which still remains a theory, with the accompanying announcement of the multiplication of destroyers in the water we drink, the food we eat, and the air we breathe, and the other announcement of new diseases peculiar to the various avocations, humanity is having a hard time of it.

**Advanced Diagnosis, but Not Advanced Cure.**

Scientific study, confined as it has been almost wholly to an investigation of material phenomena from the standpoint of material cause, while it is doing valiant service by accumulating facts bearing on normal and abnormal organic phenomena of inestimable value as an aid to diagnosis, is accomplishing little of true therapeutic worth.

It cannot be denied that the average duration of life has steadily increased during the past century; it is nevertheless clearly true that the improvement is due mainly to three factors—(1) improved sanitation, (2) reduced medication, and (3) more intelligent nursing.

Medicinal specifics have not been materially increased in either number or energy. New remedies have been multiplied, but their curative values have not yet been certainly determined.

The much-vaunted serum therapy appears to be losing its hold on professional confidence.

Altogether, so little better is the physician of the twentieth century fitted to do successful battle with established disease, except as he may more intelligently avail himself of psychic aid, that the materialist's hope of physical salvation cannot be said to be any nearer realization.

# III.

## The Present Status of Medicine

(CONTINUED)

"It is not a question of the correctness or incorrectness of a physician's diagnosis; in his treatments, the healer must look deeper, never losing sight of the truth, that the realm of mind is the realm of cause, and the realm of matter the realm of effect; that he must deal with causes and thus change effects."—*M. Woodbury Sawyer.*

"Man awakens to consciousness to find himself played upon by impulses, tendencies and emotions. His mind is largely swayed by the demands of the body, and he in turn is swayed by his mind. Habit speaks stronger than the soul, and ideas master him until he learns to reason. And he must come to judgment within and know that he is a slave before he can learn how to become a master."—*Dresser.*

## CHAPTER III.

THE PRESENT STATUS OF MEDICINE—CONTINUED.

**The Surgical Idea.**

Along surgical lines it must be seen that there have been startling improvements. The treatment of chronic diseases, especially in gynecology, has been turned over, almost wholly, to surgery.

A professor of diseases of women said to me not long ago: "Gynecology, which, of course, Doctor, we now understand to mean Gynecological Surgery," etc.

In truth it may be said that physicians in the large cities in their desperation have dropped their bottles and are now brandishing their knives.

It may also be said that there is now scarcely an acute disease, outside those of a contagious nature, in which surgical intervention is not often called for by the standard indications.

**Not All Who Cut Are Surgeons.**

The result is that there has grown up a large body of surgeons, many of whom have been restricted in their experience almost wholly to the practice of their specialty, and as a consequence are poorly qualified to render an intelligent opinion concerning the possibility of cure by other measures.

These surgeons would not uniformly admit that a psychic element enters very prominently

into the development of their cures by surgery because they have been looking at events so steadily from a materialistic standpoint; but I have become fully convinced that it does.

Surgeons are commonly rated according to the deftness and skill with which they execute their work. When we see a well-performed operation we are constrained to say that the operator is an excellent surgeon. And so he may be; but we should not forget that manipulative skill can be acquired by any one who possesses a good degree of mechanical ingenuity. I have seen carpenters capable of doing the finest cabinet work whose opinion on the construction of a building would be rated very low.

The true standing of a workman is determined by his character when placed beside those whose work has not only endured, but *each part of which has borne a consistent relation to every other part.* This means that we are to determine the value of work by the mental breadth of the doer and by the ultimate results of his doing.

**Psychic Effect Determines Cure.**

The foregoing has been said as introductory to the proposition that, even in surgery, the psychic effect determines very largely the result of treatment.

Effects are built upon the mental impressions received by the patient. Let one present himself to the surgeon for his opinion. The latter examines him with care and evinces much diagnostic skill. He looks seriously wise, and, after due thought, mildly advises an operation. He does not raise his patient's hope, nor does he, by

either word or demeanor, express much confidence in the results of the operation.

He operates.

The patient is returned to his bed and placed in the care of a nurse whose demeanor is not calculated to raise one's hopes. When the surgeon reappears he wears the same troubled look, and, in reply to interrogatories, still shows, beneath his platitudes and attitudes, a disheartening uncertainty.

Another patient presents himself to a surgeon of a widely different stamp. He may be neither as "scientific" nor as "experienced" as the other. The examination is not so exact, much being trusted to intuition; but the air with which the whole thing is done proves very taking to the patient. The operation is not coldly recommended, but is warmly insisted upon.

No time is to be lost in getting about it.

The patient goes to the table with an air of hopeful expectancy. He is not surprised to find himself still on earth when he wakes, and soon begins to talk of health and strength. The nurse is cheerful and reassuring, for the surgeon would tolerate no other. The surgeon is in and out with a smile and a word of pleasantry. There is sunshine in the air even though the shades be drawn.

Which of these patients, think you, is more likely to make a good recovery? I do not need to ask.

If we deem it wise to operate at all, it is wise to look for good results and lead the patient to expect the same, no matter how grave the procedure.

We are very apt to get what we cheerfully expect and to experience what we fear.

One is not long in surgery before learning that results are often out of proportion to the importance of the work done. What I mean is that the operation of powerful psychic forces soon becomes manifest. In one instance we see a patient, overburdened by life's cares and distresses and discouragements, submit willingly to an operation of only moderate severity. The ordinary effect of the operation is not of a depressing character, and yet, to our consternation, the patient fails to rally from his depression or hastens to a demise.

In another instance we find a patient in great distress of mind and body, presenting but few tangible symptoms and fewer still tissue changes. We do a minor operation, though there is little apparent demand for it. Mark the difference in results. The patient responds at once. He feels relieved. The fancied incubus has been removed and he becomes a well man.

**Cause of Differing Results.**

Now what is the meaning of all this? We say one has no constitution—no reserve force; while the other is full of the reactive power which is the rightful heritage of humanity. But what is constitution if not the result chiefly of habits of thought, going back, it may be, deeply into ancestry? What is physical resiliency if not the rebound which comes as the result of subconscious as well as conscious mental attitudes long maintained and energetically held. It is physical *character* resulting from a permanent effect produced on the subconscious activities.

But why should a simple and seemingly un-

necessary operation afford a patient so great relief? Because a patient recovers his normal feelings promptly after removal of a few papilla from the rectum is no positive evidence that those papilla were the cause of his troubles. We should not too hastily infer that removal of offending parts in any case is the sole, or even the most distinct, factor in the recovery that ensues.

*The point that I seek to make, and one which cannot be recognized too early in one's practice, is that psychic forces are at work; and that, if we avail ourselves of their aid, the results of treatment are likely to be satisfying.*

**Too Much Surgery.**

But now I want to postulate that there is incontinent haste in the adoption of surgical measures. The pendulum has swung too far. It would not matter so much were not the consequences often disastrous to both health and life. But life is now jeoparded on the slightest pretext; and many lives are ruthlessly sacrificed to avarice and ambition.

Not long ago an eminent operator, in a paper presented to a State society, recommended a certain procedure of a major character as a cure for ailments presenting typical surgical aspects, and alluded to it as "almost without danger."

In reply to a question concerning the mortality in his first hundred cases, which constituted the basis of his recommendations, he admitted a loss of six.

To be sure six per cent. does not seem like a heavy loss when we are operating for grave surgical conditions; but in this instance the ailments

were nearly all of a subjective type. If the mortality attending travel between New York and Chicago amounted to six in every hundred travel would certainly be interdicted by law, as it would be said to constitute *wholesale butchery*.

This same operator, in a quiet conversation after the meeting, said to me: "I don't suppose, Doctor Leavitt, that I value human life as highly as you do."

**Too Little Discrimination.**

The faults I have to find with modern surgery are (1) its prevalence and (2) its lack of sober discrimination between simple and grave procedures.

I insist that major surgery should be resorted to for only those ailments that assume grave characters and will not yield to milder measures. But the plea is that one might as well be dead as ill, and with this the surgeon justifies his assumption of the role of contingent executioner.

With the author, surgery is a chosen line of work, and he would love to do more of it, but he cannot accede to jeopardy of life on any but the best pretexts. I hope this will not be taken to represent a Pharisaical spirit. I only mean to say that it is not fair to the confiding patient to subject him to risk of life for the relief of troubles that may be cured in some other way.

# IV.

# The Present Status of Medicine

(CONTINUED)

"When the Spartan son complained that his sword was too short, his father said: 'Add a step to it, my son.'"
—*Leavitt.*

"If I were fishing in a trout hole, and failed for long to get trout, I would either get new bait or find a new hole."
—*Sam Jones.*

"It has been said that the world is full of fools who are trying to imitate other fools. Whatever you attempt, be yourself, think your own thoughts, and make up your mind that all you do in the world shall be your own—entirely your own."

## CHAPTER IV.

THE PRESENT STATUS OF MEDICINE—CONTINUED.

**Ordinary Methods Too Perfunctory.**

Modern methods of medical practice are not well calculated to obtain satisfactory results. They are of a character too routine and superficial. The physician in general practice makes his rounds among many patients, allowing but a few minutes to each, and is unable to give much serious thought to a particular case, no matter how desperate. He enters, hastily reviews the symptoms and after making a new prescription, suggested, it may be, by a trivial circumstance or a temporary appearance, leaves the patient to battle with the disease, often handicapped by the depressing effects of the wrongly chosen remedy itself. It were far better to make fewer and longer visits so that the true bent and tendency of the symptoms may be learned and that the patient may have time to obtain the salutary effect of the doctor's personality, which in the case of a true healer counts for much.

The authorities have recently indicted a Mental Science healer for fraud because it was found that she had so many patients that there was not time in the twenty-four hours for each to receive an absent treatment from her. The busy practitioner of medicine might be almost as justly accused of fraud for pretending to give adequate attention to his large list of patients.

The methods of preserving and regaining health have not yet received due attention, though America has a hundred thousand physicians.

**Physicians Are Underpaid.**

There is no question that the medical practitioner is underpaid for his services. Were his fees larger he could restrict the number of patients accepted and so give to each more acceptable and efficient service.

To make a satisfactory visit one should be able to give variety to one's methods and so to arrange the interview that mental concentration could be given a better opportunity to produce its curative effects. The riveted attention of the patient cannot be secured in a moment, nor can the mind of the physician be at once set upon the case in hand.

This, however, is not the place to pursue this topic further. It will be taken up in Part II.

**Service Wrought by Homeopathy.**

The man Hahnemann did a great service in showing not only the needlessness of the massive dosing and the free bloodletting of his day, but the positive harm that they were doing. Even those who are disposed to minimize the effect of his teaching are willing to admit that the results of his practice were an improvement on the results being obtained from the crude methods then in vogue.

His was a process of refining and softening which marked an onward step in the evolutionary movement and better prepared both the pro-

fession and the laity for the still more subtle methods now coming in. The gross thought of the time could not tolerate the refinement of therapeutics that he proposed. It was spurned and Hahnemann himself was subjected to indignity. Because of persecution he was obliged to forsake his home city, which, be it added, has since publicly acknowledged itself greatly honored by his former citizenship.

**Psychic Effect of Homeopathic Treatment.**

Though educated in a homeopathic school and still holding the law of *simila similibus curentur* as a valuable therapeutic discovery, I am not ready to contend that homeopathic remedies *per se* possess the wonderful curative powers by many enthusiasts attributed to them. Much of the advantage shown by the practitioners of those early days over the votaries of the dominant school was fairly attributable (1) to the harmless dosage and (2) to psychic impression. Hahnemann himself was astonished at the apparent efficacy of his attenuated remedies and, philosopher that he was, was led to attribute to them an occult—a "spiritual"—power which he believed to be developed by his processes of trituration and succussion.

It may be asked why the homeopathic methods should carry with them peculiar psychic energy. The reason should be evident to every one familiar with the theory of suggestive therapeutics.

There was, first, their newness and novelty to attract and hold attention. A large part of the

therapeutist's work is done when he is able to rivet his patient's attention.

There was, secondly, the mystery in which the curative phenomena were enshrouded, which to the prevailing superstition of the times partook of the mystery of the infinite.

There were also the peculiar methods of clinical inquiry, full of detail, with a record of each symptom, to still further impress.

There was the announcement, after careful study, of the alleged *similimum* of the case to give assurance.

And, finally, there was the unwavering faith of those early disciples of Hahnemann in the efficiency of their remedies to complete the conviction and fully establish the conditions of psychic cure.

And now I may be allowed to add what may be extremely distasteful to many of my confreres, that *the reason why homeopathic cures are not now so numerous or startling in the practice of individual physicians of the homeopathic school is found in the elimination of the machinery for psychic impression, the several parts of which I have just listed.*

**Revulsion from Old Theories Concerning Matter.**

There is no doubt that the revulsion taking place from the old theories concerning matter is having its effect on medical opinions. Atoms were formerly supposed to be the smallest particles into which matter could be divided. Matter itself was held to be an entity. We have been told by scientists that the atoms representing the constituents of matter are

nothing but vortex rings of ether. At last it has been found that even atoms are divisible into still smaller units, each of those of the new substance, radium, containing 150,000 of them, with each unit, or ion, rotating at tremendous speed. It is said that 11,200 of such ions in each atom would produce oxygen and 137,000 of them gold.

Prof. Crooks says "that not only are the atoms apparently going to pieces, but the masses of molecules probably dissolve themselves into the ether waves which fill the universe or into electrical energy. *Thus we stand on the border line where matter and force pass into each other.*"

Thus the material and the spiritual have so changed our concepts of the cosmos and its forces that we are prepared to accept the constituent unity of all things. The power that causes the protoplasmic cell to develop into the human form is the same power that enables us to realize our existence. The energy seen in the majesty of a tornado is the same that exhales in the perfume of the flower and that gives to all pleasure its zest.

The true etiology of disease will be found to lie in the subtle and insidious action of unseen forces, operating upon the subconscious nature; and the efficient cure will be recognized, not so much in the remedy that acts according to the laws of physics as that which reaches deeper, having its tap root in the metaphysical sphere.

Hitherto we have been dealing with secondary causes. We shall now be led to recognize and consider first causes.

**Unity of All Things.**

Emerson foreshadowed a truth which is becoming recognized, the effect of which on medicine is bound to be tremendous. I quote:

"There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. What Plato thought, he may think; what a saint has felt, he may feel; who hath access to the Universal Mind is a party to all that is or can be done, for this is the only sovereign agent. Of this Universal Mind each individual is one or more incarnation."

# V.

# New Methods

"Not at all times is everything equally ripe for inquiry. There is a phase, or it may be a fashion, even in science. I spoke of geographical exploration as the feature of Elizabeth's time. Astronomical inquiry succeeded it. Optics and Chemistry were the dominating sciences of the early part of the nineteenth century, Heat and Geology of the middle, Electricity and Biology of the latter portion. Not yet has our branch of Psychology had its phase of popularity; nor am I anxious that it should be universally fashionable. It is a subject of special interest and therefore perhaps of special danger. In that respect it is like other studies of the operations of mind, like a scientific enumeration of the phenomena of religion, for instance, like the study of anything which in its early stages looks mysterious and incomprehensible. Training and some admixture of other studies are necessary for its healthy investigation. The day will come when the science will put off its foggy aspect, bewildering to the novice, and become easier for the less well-balanced and more ordinarily-equipped explorer. At present it is like a mountain shrouded in mist whose sides offer but little secure foothold, where climbing, though possible, is difficult and dangerous."—*Sir Oliver Lodge.*

'Old beliefs, while they have a right to good standing, have no right to exemption from investigation. Nor have they a right to deny the value of new concepts without adequate inquiry and experiment."—*Leavitt.*

# CHAPTER V.

## NEW METHODS.

**Upward and Onward Trend.**

The trend of events is continually onwards. Every experience that comes into an individual life should be looked upon as the bearer of some message to that individual soul. It is a harbinger of peace. Likewise every event is but a link in the chain of divine purpose that binds humanity to higher ideals and more elaborate unfoldment.

The course is onward, ever onward.

Look at the marvelous discoveries being made in physics and the equally wonderful adaptation of forces to the accomplishment of the world's work. Notice also, if you will, that man is continually moving into what was once regarded as the *terra incognita*, the vast undiscovered, the deeply mysterious phenomena of nature which at one time, to the undeveloped mind, appeared to be the very mantle of Deity.

**Movement Too Slow.**

As already pointed out, there has been an equal advance toward an appreciation of the meaning of phenomena pertaining to medical science and a moderate utilization of such knowledge by therapeutics. But, somehow, regular medicine appears to have been slower to avail itself of the discoveries and adaptations made in collateral sciences than it should have

been. Wrapped in its robes of pride and self-sufficiency it has said, in effect, if not in precise terms: "I ask no extrinsic aid. I can differentiate and prognosticate even if I cannot cure." And meanwhile people have been dying who might have been saved and a wail of woe has risen to the ears of Heaven.

I quote from an editorial which appeared in a popular and well-conducted medical journal of the dominant school a few months ago:

"Herbert Spencer says that 'Life is adjustment, and as is the degree of life so is the degree of adjustment.' We cease to live as soon as we cease to be able to adjust ourselves to the destructive forces that constantly surround us. The physician's function is to direct the internal adjustment of the body so as to overcome, or pass safely, dangers to life that occur in the course of disease. Disease is a battle between the living cells of the body and various destructive agencies. The want of adjustment may mean the death of the patient. On the doctor's skill and knowledge often depends the issue of life or death. It is a most agonizing sight to see people of all ages and stations in life die around us in multitudes every day and no one able to save them. *If we could only assist the body to make the proper degree of adjustment, all these precious lives might be saved.* All so-called incurable diseases are only so because human knowledge has not advanced far enough to see how to make the proper adjustment. *Every death of child or adult that occurs from disease, where the usual lines of treatment have been pursued, is evidence of the woeful ignorance of our age.* If enough were known to be able to make the proper adjustment at the proper time such deaths could not occur. When the doctor sits helplessly by and day by day sees the life of his patient steadily losing its grip upon the various functions of the body, knowing full well that it is only the matter of a few days or a few hours when all will be over, how often will he ponder as to whom to blame for the condition of impotence in which he finds himself? The ignorant masses blame him whenever such scenes occur. The more in-

telligent, feeling that he has done his best, exonerate him from all blame and seldom ask themselves whether or not blame should be attached somewhere."

The possibilities of cure are undoubtedly great. But the physician and the scientist find the door of achievement wide open before them and the wail of humanity bids them enter. Old methods have certainly shown themselves to be inadequate. Then why not, in the name of all that is good, tack to them, or substitute for them, other methods which bear the credentials of reason and experience, and make tentative use of them?

### Abundant Incentives to Study and Adopt New Methods.

"If we could only assist the body to make the proper degree of adjustment all these precious lives might be saved," very truthfully says our editor. Not only could disease thus be cured, but thus, pre-eminently, could disease be prevented.

One disease prevented is worth ten cured.

The great English barrister, Erskine, at an early stage of his splendid career, struggling with poverty but cherishing a towering ambition, took a most audacious stand before the court in the trial of an important case in which he was engaged as a mere assistant, outranking his associates in the force and ardor of his plea and winning in the face of stout opposition. On being subsequently questioned by a friend as to the tremendous incentive that must have been behind his action he declared that he felt the clutch of his children's hands at the tails of his coat as he plead, and heard their piteous cry for bread.

A similar incentive should move the physician to provide the means of relief for suffering humanity. He cannot afford to stand complacently on his dignity, saying to those who point out possible aid:

"I do not like its source and I do not believe the testimony concerning its virtues."

Let him make a systematic investigation and a test of the claims, for only in this way can the value of a method be determined.

**Principles of the New Methods.**

The new methods involve certain principles that may be expressed in the propositions which follow.

First: That man is endowed with a dual mind, termed objective and subjective, conscious and unconscious (or subconscious).

Second: That the objective mind is under control of the volition and gives conscious direction to human energies.

Third: That the subjective mind has control of the organic functions, regulates the vital action, is the storehouse of energy, has comprehensive and accurate memory, is the repository of all habits and of automatic action in general. It is understood also to possess powers peculiar to itself, such as thought-transferrence and clairvoyance and is supposed to be the side of mind which lies open toward the Universal or Infinite.

Fourth: That the subjective mind is amenable to instruction and direction by the objective mind, not only of the subject but of others. This effect is supposed to be wrought through the power of conscious will. The method of conveying the impression is commonly termed

suggestion. When applied to self it is auto-suggestion. Suggestion is given through (1) one or more of the five senses or through (2) the mere power of concentrated thought. Distance is supposed to be no bar to thought suggestion.

Fifth: That the subjective mind, not being able to carry on inductive reasoning, but being capable of superb deductive action, is peculiarly susceptible to impressions, and by proper management can be made an obedient servant.

Sixth: That all disease has its origin in the mind, the subjective taking its cue from its environment, from the fears, the constitutional bent, the impressions received from other minds, misinterpreted sensations, etc.

Seventh: That prevention of disease consists in keeping the subjective mind under the power of wholesome suggestion; and that the cure of disease consists in the use of suggestions running counter to disease and the establishment of subconscious thoughts of health, inculcated by conscious volition.

These are the basic principles of all methods of psychic cure, though not always acknowledged or understood by those who practice them. The systematic adaptation of them to medical practice is what I hope herein to accomplish.

"You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure, and throw no stone into it if you would have it quiet."—*Ruskin.*

# VI.

# New Methods in Detail.

"If any scientific society is worthy of encouragement and support it should surely be this. If there is any object worthy the patient and continued attention of humanity, it is surely these great and pressing problems of *whence, what* and *whither*, that have occupied the attention of Prophet and Philosopher since time was. The discovery of a new star, or of a marking on Mars, or of a new element, or of a new extinct animal or plant, is interesting: surely the discovery of a new human faculty is interesting, too. Already the discovery of 'telepathy' constitutes the first-fruits of this society's work, and it has laid the way open to the discovery of much more. Its aim is nothing less than the investigation and better comprehension of human faculty, human personality and human destiny."—*Sir Oliver Lodge*, Pres. of the Psychic Research Society. Presidential address Jan. 30th last.

"The evidence that the brain cortex regulates absorption, secretion, vascular tension and the anabolic and katabolic process in the cells of the tissues may now be regarded as complete. Sores in many melancholics will not heal. Gland and lung tissue in idiots and dements are unable to resist the attacks of the tubercle bacillus, so that two-thirds of our idiots and one-third of our dements die of tubercular diseases."—*Prof. Clouston.*

"A great many so-called illnesses are probably the result of boredom—that is, lack of some mental stimulus sufficiently strong to overcome the frequent disquieting symptoms to which humanity is heir and which undoubtedly can often be converted into *bona fide* ailments by mental suggestion. This is certainly true of three-fourths of my lady's indispositions, which disappear as if by magic under the skillful and tactful physician who combines a knowledge of the world with the skill of an Æsculapius."—*N. Y. Tribune.*

## CHAPTER VI.

### NEW METHODS IN DETAIL.

**Duality of Mind.**

In claiming for man a dual mind it matters little whether the duality be regarded in the sense of separate minds or merely as separate departments or phases of mind. So far as the brain and nervous system are concerned it is not assumed, by any one competent to hold an opinion, that there is an exact division, though it appears to be probable that the cerebrum is the particular part of the brain which has most to do with conscious life and thought. That conscious action utilizes every part of the brain and nervous system is quite probable. I suppose it may be justly added that consciousness itself is in a measure dependent on the integrity of certain parts usually regarded as belonging to the unconscious.

"Certain mental feelings seem connected with different parts of the body—love with the heart and melancholy with the liver, while to arrive at the highest point of mental insight there has always been a tendency to direct the thoughts to the pit of the stomach, or just above the navel; here lies the great solar plexus, the chief center of the sympathetic system. Many feelings are connected with this region, and we speak of a sickening story, sickening thoughts, etc. The Bible speaks of 'bowels of mercies,' 'straitened in your own bowels,' etc."—*Schofield.*

The new methods, it will be understood, reject the suggestion offered by some, that mind

can be interpreted in terms of matter. The brain and nervous systems are regarded as media merely, mind itself being independent, and human mind but "an inlet" of the Universal Mind.

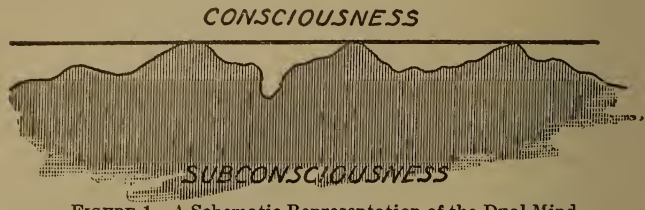


FIGURE 1. A Schematic Representation of the Dual Mind.

In this view I do not need to say they are sustained by the best authorities.

"Here, indeed, we arrive at a barrier," remarks Herbert Spencer, "which needs to be perpetually pointed out alike to those who seek materialistic explanations of mental phenomena and to those who are alarmed lest such explanations may be found. The last class prove by their fears almost as much as the first prove by their hope, that they believe that mind may possibly be interpreted in terms of matter, whereas . . . there is not the remotest possibility of so interpreting it. For the concept we form of matter is but the symbol of some form of power absolutely and forever unknown to us. Mind is also unknowable, and the simplest form under which we can think of its substance is but a symbol of something that can never be rendered into thought. Nevertheless, we are compelled to choose between translating mental phenomena into physical phenomena or of translating physical phenomena into mental phenomena—the latter alternative would seem the more acceptable."

### Relations of Cerebral Structures to the Two Phases of Mind.

A word more concerning the brain structure in its relation to conscious and unconscious mentation, and then we

shall turn to other interesting features of the subject.

"The cortex is the seat of conscious sensation, though we are by no means conscious of all that takes place even in the cortex; for innumerable sensations may, and probably do, continually reach it, of which we are wholly or partially unconscious; in many cases, of course, this is accounted for by non-attention. On the other hand, it would appear from recent researches that it is not possible to be conscious of any currents that do not reach the surface of the brain."

It is unnecessary for me to add that duality of mind is by no means a new theory; on the contrary, it formed an essential feature of certain ancient philosophies.

**Anatomy and Physiology of the Nervous Structures.**

Without purposing to enter into a minute account of the physical structures I want merely to call attention to the recognized fact that every superior being is made up of an aggregation of cytods and cells. In the various organs these minute structures are associated in purpose and endeavor to carry on a certain definite work, and it is true that their co-operation for a specific purpose is marvelously intelligent and efficient. The cytod is an atom of simple plasson. The cell proper has been differentiated into nucleus and protoplasm. These cells have become differentiated with special reference to the purpose or *motif* for which they have been placed in the organism and their various and associated duties have been clearly and definitely assigned.

What strikes the student of physiology and psychology with peculiar force is the phenomena

associated with the action of both the individual cells and the several groupings of them in particular organs, which indicate true intelligence. Each cell has its peculiar part to perform, and, in the line of its duty, manifests not only power of choice, but also memory and wonderful adaptation of means to the accomplishment of purpose.

It is these phenomena characterizing cell life that lead biologists to regard individual cells as distinct organisms. Quite in consonance, then, with the views of evolution now held, a higher animal may be regarded as truly a colony, or, better still, a confederacy of protozoans (single-celled organisms). "Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection."—*Binet.*

In the associations of cells constituting organs, where there is a common *motif* manifested and an intelligent co-operation to accomplish an end, there are indications of a ruling intelligence, or central power, which presides over the organization and is responsible for co-ordinate action.

These phenomena have drawn from Haeckel the suggestion that each organ should be regarded as an *individual* (Techlology). The several organs, taken together, may then well be looked upon as a confederacy under a central control, constituting an individual ego in manifestation.

**Various Designations of Central Intelligence.**

Scientists may differ as to the proper terminology by which the central in-

telligence should be designated; but no one denies its existence or its power to control its millions of subordinates. Thus it has been called the "subjective mind," the "subconscious mind," the "unconscious mind," the "secondary self," the "subliminal consciousness," the "communal soul," the "secondary personality," etc., the various terms employed being determined largely by the point of view from which the subject is treated.

"Philosophers may differ in opinion as to its origin and its ultimate destiny; and biologists may not be agreed as to just what it is—that is to say, whether it is the sum of all the intelligences of which the body is composed or whether it is an independent entity capable of surviving the dissolution of the confederacy which it controls. . . .

"It is, however, a work of superrogation to dwell upon the obvious fact that a confederation of intelligences, organized for a specific purpose, must act in subordination to some central power or authority. Such a power is as much a biological necessity as an executive officer is a political necessity to a state or nation."

**Means of Communication Between the Several Parts.**

I have finally to call attention to the means of communication between the several parts of the systems thus organized in order to complete this glance at what constitutes the framework upon which the claims of the new methods of cure are based.

First of all we should remember the possibility, elsewhere mentioned, of communication in an effective way not only between detached minds—more especially between subjective and subjective—but also between the great central mind and the lesser minds of the body, *through*

*the universal ether* (i. e., independently of the nervous system). But at present this possibility stands, in the minds of most people, as a mere hypotheses, as stood wireless telegraphy a decade ago.

How far the ordinary cells, as well as the cells differentiated for specific purposes other than mere transmission of stimuli, are capable of acting in a vicarious manner in emergencies is not yet known.

Of course the nerves are the chief, and the most facile, media of communication, and it is by virtue of the facilities for communication thus afforded that the several parts of the body are kept in co-ordination.

As to the precise mode of action involved in the production of the phenomena of thought transmission from one part of the system to another we have little more than theory to offer, though the hypothesis put forth appeals very strongly to reason. A glance at this and then we shall proceed with the more definite purpose of our study.

In their study of brain anatomy during the last decade scientists have arrived at a solution

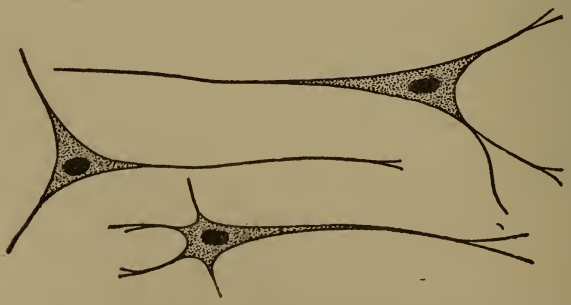

FIGURE 2. Pyramidal Nerve Cells Found Chiefly in the Brain.—*McKendrick*

of many mental phenomena which before had greatly puzzled them. The essay of Prof. Raymon y Cajal of Spain, which was awarded the prize of the International Medical Congress a few years ago, is among the most important contributions to our knowledge of brain anatomy and physiology. Prof. Cajal showed that the principal elements in brain tissue are nerve cells, and that each cell is a distinct entity. Its branches, or filaments, form temporary con-

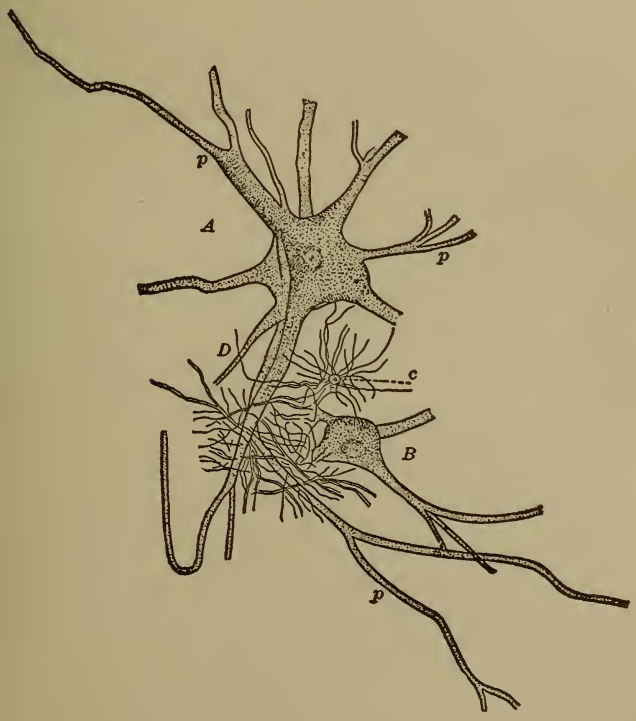


FIGURE 3. From a piece of Spinal Cord. *A* and *B*, ganglion cells; *D*, axis cylinder; *p*, protoplasmic process; *c*, neuroglia cells.—*Ranvier from Edinger, Am. Ed.*

nections with contiguous cells, and in this way a continuous circuit is provided. The construction and mechanism are the same throughout brain and nerve tissue. Waldeyer calls these cells "neurons," and his theory of nerve anatomy and physiology has been generally adopted.

Cajal also mentions certain cells which lie between the neurons, and which, under the action of volition, so change their form as to act as inhibitors of nerve impulses.

IN THE LIGHT OF THIS NEURON THEORY OF THE NERVOUS SYSTEM WE HAVE THE COMPLETION OF A MOST SATISFACTORY BASIS FOR THE PSYCHOLOGICAL SYSTEM OF CURE TO WHICH THIS WORK IS INTENDED TO CALL ATTENTION.

### Cardinal Features of the Brain.

As I am now addressing medical men it is unnecessary for me to do more than allude to the cardinal features of the brain, spinal cord and the lesser ganglia, which constitute the essentials of the great nervous system. This I shall do as expeditiously as is consistent with my purpose.

Mental facts cannot be properly studied apart from the physical environment of which they take cognizance. And yet we are to remember as we study the physical that the conviction is general, even among the most materialistic, *that mental life is essentially teleological.*

Says Prof. James: "The brain is a sort of *pons asinorum* in anatomy until one gets a certain general conception of it as a clew. Then it becomes a comparatively simple affair."

In the development of all the higher vertebrates, the cerebro-spinal axis is formed by a hollow tube containing fluid and terminated in front by an enlargement, separated by transverse constrictions into three cerebral vesicles.

The middle vesicle in the process of development changes least of all. The upper walls thicken into the *corpora quadri gemina*; its lower walls become the *crura*; and its cavity is converted into the *Aqueduct of Silvius.*

Changes in the other vesicles are more pronounced. The walls of the posterior vesicle thicken to form the *cerebellum* above the *pons varolii* below, while still below that they form the *medulla oblongata.* From the anterior vesicle are formed the *optic thalami* and the cerebral hemispheres. The convolutions are formed from the walls of the vesicle in such a way that the convoluted surface finally comes to enfold and cover the entire cerebrum. Connection between the two hemispheres is formed chiefly by means of the *optic thalami* and the transverse fibers at the *corpus callosum.* Just in front of the last-named body lies the *corpus striatum.*

The surface of the convolutions is covered with gray matter which is termed *cortex.* The cortex has been called by Meynert the surface of projection for every muscle and every sensitive point of the body. The muscles and the sensitive points are represented each by a cortical point, *and the brain is little more than the sum of all these cortical points, to which, on the mental side, as many sensations and ideas correspond.* "The sensations and ideas of sensation and of

motion are, in turn, the elements out of which the mind is built."

Physiologists have established beyond question that the central convolutions, on either side of

FIGURE 4. The Primary "Cerebral Vesicles."

the *Fissure of Rolando*, are the region from which all the motor incitations which leave the cortex pass out. This may be called the "motor zone."

"The highest centers probably contain nothing but arrangements for representing impressions and movements and other arrangements for coupling the activity of these arrangements together. Currents pouring in from the sense organs first excite some arrangements, which in turn excite others, until at last a discharge downwards of some sort occurs. When this is once grasped there remains little ground for asking whether the motor zone is exclusively motor, or sensation as well."—*James.*

It is a mere glance, but what has been given concerning the brain will probably suffice for the purposes of this work.

### Cardinal Features of the Nervous System.

The nervous system in all vertebrated animals consists of two distinct portions—viz.: the *cerebro-spinal* and the *sympathetic or ganglionic.*

The cerebro-spinal system includes the brain and spinal cord and the cranial and spinal nerves.

The sympathetic system consists of a chain of ganglia connected by nervous cords, extending from the cranium to the pelvis, along each side of the vertebral column, and from which nerves with large ganglionic masses proceed to the viscera and blood-vessels in the cavity of the chest, abdomen and pelvis. It has been called the nervous system of organic life, since it regulates, under the power of *unconscious will*, the due performance of the functions of organic life.

The only sympathetic nerve that I shall mention, and the most important, is the great *sphlanchnic*. It arises from the fifth, sixth, seventh, eighth and ninth thoracic ganglia, the roots forming a large round cord passing downwards and forwards, piercing the diaphragm and ending in the *semilunar ganglion*. The semilunar ganglia, with the nerves entering and emerging from them, combine to form the *solar plexus*, which, because of the mass of nervous matter that it embraces, has been called the *abdominal brain*.

The nervous matter of various parts, like that of the brain, takes on two distinct forms, the *vesicular* and the *fibrous*. The vesicular matter is gray in color and granular in texture, is well supplied with blood and contains nucleated nerve cells. This gray matter is immediately associated with nervous action and *is the seat in which the force manifested in nervous action originates. It is found only in the nervous centers.* In the brain it lies on the surface of the convolutions; but in the spinal cord it lies

upon the inside, being covered by fibrous matter. In the ganglia the gray matter and the fibrous matter are more or less uniformly associated.

It will be remembered that the impulses which the nerves of the body are fitted to convey may be either afferent or efferent: that is to say, they may be excited by stimulating the terminals or may be generated within the larger centers.

**Physiological Functions of Cerebral Center.**

In assuming the existence of a dual mind, it is presumed that the objective mind has charge of all the voluntary movements, while to the subjective are given over all involuntary action, including the organic functions.

Concerning this division there will be no objection by any one, even the most materialistic. But the objection will be raised by many in accrediting to either mind certain alleged occult powers, such as thought-transferrence and clairvoyance.

I shall not at this time take up a discussion of telepathy, though it be a subject which lies very near the heart of every believer in psychic healing, whether he be christian scientist or a mere believer in psycho-therapeutics. The subject is discussed at some length in the chapters on "Telepathy" and "The Question of Absent Treatment."

Clairvoyance is a topic entirely foreign to our present purpose and will not be touched upon.

That the subjective mind, or at any rate the subconscious phase of mind, is the side of us open toward the Universal, not many will feel disposed to question.

**Objective Control of Subjective Action.**

Few are inclined to doubt the control over the human organism exercised by the subjective mind, while, on the other hand, relatively few are prepared to admit that the subjective mind is amenable to direction and education. Indeed, it is commonly believed that man has little or no control over the so-called involuntary muscles and the organic functions. It is just here that the battle must be fought, for upon the hypothesis of pronounced amenability of the subconscious mind to the conscious will, rests the foundation of the new methods.

According to Prof. Schmidt the unconscious mind is exemplified in plants. To some the thought that plants possess mind may be startling, and yet a study of cell life appears to demonstrate that they do. They furnish conspicuous evidences of real intelligence. A single example may not be superfluous. In plants with large and broad leaves, as in the instance of the rubber plant, too rapid and extensive evaporation is prevented by a glaze given the leaf which prevents free exit of moisture. It may be said that this is a mere natural adaptation of means to ends and does not indicate a localization of mind in the organism itself. The contention is not that the action indicates conscious action any more than does the free opening of sweat ducts in the human organism on a hot day. It is evident, however, that the restriction of perspiration in the one and the promotion of it in the other are phenomena originating in the subconsciousness of each and that they do represent

intelligence. In very dry climates the large leaves escape the withering effect of the sun by turning their edges to its rays. In either instance the drying effect produced by rapid abstraction of moisture would probably be fatal.

That plants are susceptible to suggestion is evidenced by the satisfactory response they give to the care bestowed by one who loves them. It has become axiomatic that the lover of plants succeeds far better with them than do those who give them equal attention under the impulse of mere duty. It would appear that the fig tree really felt so powerfully the curse pronounced upon it by Jesus, because of its sterility, that it immediately withered.

Certain flowers fold their petals just as promptly at midday as at evening, if enshrouded in darkness; and on restoration of the light they open again. The horticulturist and the floriculturist have learned various methods of plant deception by means of which they are able to influence the development of the organisms in which they are interested.

You have but to consult experienced men in this line to learn many wonderful things clearly evidencing the power of suggestion over plant life.

I quote from an excellent article that recently came under my notice:

"The forcing process is assisted by a peculiar and ingenious method, the lilac plants being put under the influence of an anaesthetic to make them bloom more quickly. For this purpose they are placed in an airtight wooden box, with an uncorked bottle of ether and are exposed to the fumes of the drug for about forty-eight hours. Then they are taken out and being restored to the greenhouse at once proceed to bloom, from ten

days to two weeks being gained in the time of their flowering.

"It is a most curious phenomenon and seems to be explained by the fact that the plants, before bearing flowers, require a period of rest. In nature this period is the winter, but, by putting the lilacs to sleep for a few days artificially, the florist is able to cheat them into the belief that they have had their repose, and, on waking up again, they decide that it is time to bring forth their flowers."

The subconscious mind of man, being far more intelligent, more readily accepts what the objective may offer. It is through it that environment acquires so profound control over us. The circumstances of daily life, the weather, the atmospheric pressure, the thought currents in which we are immersed, and a thousand other things are thus doing their work upon us either for good or ill. There is no room for doubt concerning this. We are being continually acted upon in many ways, and, in the absence of particular direction, our subjective minds are controlled in great measure by those suggestions which most powerfully impress.

Our standard of ethics, our varying moods, our physical states, our impulses and our intuitions thus often find their ultimate sources in extraneous influences.

IN GRANTING THE POWER OF ENVIRONMENT WE SHOULD OWN OUR HELPLESSNESS AND UTTER SUBJECTIVITY DID NOT THE POWER RESIDE WITHIN US TO INHIBIT, TO MODIFY AND TO DIRECT.

*All carefully noted observation and experience go to show that* THE SUBJECTIVE MIND—THE GREAT REGULATOR AND CONTROLLER OF VITAL ACTIVITIES—IS SUSCEPTIBLE TO EDUCATION, BOTH FROM WITHIN AND WITHOUT; BY OURSELVES AND BY

OTHERS. It is of the utmost importance that this conviction take possession of us, since without it no progress in the new methods can be made.

*To him who does accept this as a profound truth, possibilities of usefulness and happiness open up to which others are entire strangers.*

# VII.

## New Methods in Detail
(CONTINUED)

"Where the normal man, with normal inclinations, will find pleasure, the abnormal man, with abnormal inclinations, will encounter pain, and *vice versa*. Pleasure and pain follow tendency, as the shadow follows the body."—*T. H. Ribot.*

"Our ego is the permanent nexus, which is never itself in a state of consciousness, but which holds states of consciousness together."—*Herbert Spencer.*

"I hold that the enigma of hypnotism has no single answer which solves it. * * * I hold emphatically that hypnotic changes are primarily physiological, rather than pathological—supernormal, rather than abnormal."
—*F. W. H. Myers.*

## CHAPTER VII.

NEW METHODS IN DETAIL—CONTINUED.

**Suggestibility.**

Effective mental healing is dependent upon certain conditions, one of which is *receptivity* on the part of the patient. His essential co-operation with the healer is analogous to that subsisting between pupil and teacher The cure is effected by rousing into normal activity soul powers lying dormant *within*, and *not* through the arbitrary imposition of any influence from *without*. The patient is not deceived—truth alone is presented to his mind, and when this reaches the plane of soul consciousness it is immediately recognized, accepted and applied. All genuine healing, therefore, in the last analysis, is *self*-healing. A sick person is one lacking in self-knowledge; yet this quality *inheres* in the soul, and the simple office of the healer is to bring it above the threshold of consciousness—to render the potential actual.

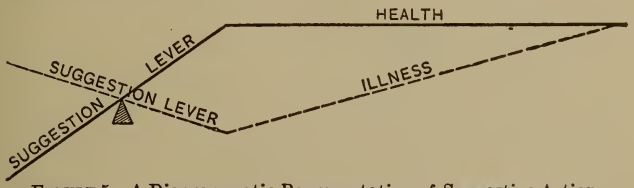


FIGURE 5. A Diagrammatic Representation of Suggestive Action.

At the same time it should be understood that failure of the subject to unhesitatingly accept

the suggestion does not prove an effectual bar. Reiteration of the suggestion under auspicious conditions may at last break down prejudice and give full effect to our efforts. This is wrought, it may be, not by direct conviction of the reason, but by gradual and unconscious acceptance on the part of the subconscious faculty. Though stoutly opposed by the objective thought, it is taken up, little by little, into the unconscious and worked out to a conclusion. A new thought or a new custom appeals more forcibly and more effectually to the subconscious.

It is common observation that, when we have been studying hard upon something new, with but little apparent progress, if we lay it by for a few days or weeks, without conscious thought upon it, on resuming our study we find that better progress is made. The suggestions have had time to do their work and there has been a clarification of the mental turbidity.

Thus it is also that our opinions and prejudices undergo change by a process of unconscious rumination and unremembered reasoning. The subjective has been busy with its propositions, and, without our knowledge, our own deeper selves have been conducting our education.

**The Hypnotic State.**

The state most favorable for the reception of suggestion is that of hypnosis. In that state the mind of the subject is most *en rapport* with that of the operator, and the impression is correspondingly profound.

Hypnosis has its advantages and its disadvantages from the physician's point of view.

Mr. F. W. H. Myers, for many years con-

spicuous as a scientific investigator of psychic phenomena, well illustrates the value and action of hypnotism in the following words:

"In waking consciousness I am like the proprietor of a factory whose machinery I do not understand. My foreman—my subliminal self—weaves for me so many yards of broadcloth per diem (my ordinary vital processes as a matter of course). If I want any pattern more complex I have to shout my orders in the din of the factory, where only two or three inferior workmen hear me, and shift their looms in a small and scattered way. Such are the confused and capricious results of the first, the more familiar stages of hypnotic suggestion. At certain intervals, indeed, the foreman stops most of the looms, and uses the freed power to stoke the engine and to oil the machinery. This, in my metaphor, is sleep, and it will be effective hypnotic trance if I can get the foreman to stop still more of the looms, come out of his private room, and attend to my orders—my self-suggestions—for their repair and rearrangement. The question for us proprietors then is how we can best get at our potent but secluded foremen; in what way we can make to our subliminal selves effective suggestions. And here I think we are for the present at the end of theory. We must look for guidance to actual experience, not to hypnotism alone, but to all forms of self-suggestion which are practically found to remove and soothe the pains and weariness of large masses of common men."

As a therapeutic measure in a large variety of ailments, hypnotism is entitled to much confidence and no fear of obloquy should deter one from its use. "Be physicians and not hypnotizers," says Dr. T. Lloyd Tuckey of Aberdeen, "but learn to apply hypnotism and be ready to use it in suitable cases."

"With all the resources of latter day scientific research at his disposal, there still remains a large field of disease which is the despair of the physician. A large section of it consists of disease caused by the imagi-

nation or by causes which have had their first effect on the imagination. These, as is truly pointed out, are anything but imaginary diseases. It is in these cases that the method of treatment by suggestion strikes at the root of the evil in a manner that no other kind of treatment can approach."

Professor H. H. Goddard, who has investigated the subject of mental healing very thoroughly, publishes a table compiled from 414 cases treated by hypnotism by Drs. Van Rhenterghem and Van Eeden. Of these, 71 were absolute failures, 92 were slightly or temporarily helped, 98 were permanently or decidedly ameliorated, 100 were cured, and 53 had results unknown. The investigation shows (1) that the deeper the hypnosis the larger the percentage of cures; (2) that not all cases are cured; (3) that some diseases are less amenable than others to cure by hypnotism.

Dr. J. Milne Bramwell of London recently reported 76 cases of dipsomania and chronic alcoholism treated by him by hypnotic suggestion. Twenty-eight were completely cured, 36 were improved and 12 were not helped. Only those who had remained abstainers for three years were reckoned as cured.

As a means of changing an evil or disagreeable bent of mind, in either children or adults, it is to be commended.

One need not hesitate to employ hypnotism in any case of chronic disease when there is no satisfactory response to other forms of treatment. The limit of its power for good in the hands of well-meaning physicians has not yet been determined.

Concerning the alleged ill-effects of repeated hypnosis all I need to say is that it is the uniform

testimony of all who have used it extensively, including Forel, Liebault, Bernheim, Wetterstrand, Van Eeden, De Jong and Moll, that in no instance have they witnessed either mental or physical disturbance fairly attributable to it.

Like any other therapeutic measure, this also, in the hands of the unskillful and designing, may become an instrument of evil.

**Hypnosis Not Essential to Effective Suggestion.**

But the power of suggestion is not conditioned by hypnosis. It can be practiced with conspicuous success in any state wherein the physician can command the patient's attention.

*To succeed to our liking we must, in any case, acquire control of the patient's present thought, so as to turn it whither we will.* The various methods of doing this will be considered in their proper places, it being the design of this chapter to discuss only theories.

**Mesmerism.**

In recent years Braid's interpretation of the phenomena to which he gave the name "hypnotism" has been generally accepted. What was formerly termed Mesmerism has been included, against the protests of a few.

Thomas J. Hudson, in his *Law of Mental Medicine*, has disputed at length, and with a show of reason, the justice and wisdom of such a classification. He says:

"I have already pointed out the fallacy of this belief so far as material remedies are concerned. Elsewhere I have pointed out the fact that Braid's experiments demonstrated that adults could be hypnotized by his

method when suggestion in any form was out of the question; and the records of Mesmerism are overflowing with evidence of the fact that many of its most important phenomena are produced under circumstances that exclude oral suggestion, or its equivalents, as a factor in the case. For instance, the fact that some animals can be Mesmerized and others hypnotized demonstrates the absence, in both cases, of either oral suggestion or any form of larvated suggestion that appeals to the intelligence of the subject. Moreover, the fact that young children can be successfully treated by Mesmeric methods, and not by the processes of hypnotism proper, is demonstrative of the fact, not only that oral suggestion or its equivalent does not enter as a factor in either case, but that the effects of Mesmerism and hypnotism are due to radically and essentially different proximate causes. Again, what is of equal or of greater interest and importance, it demonstrates the vastly wider range of usefulness of Mesmerism over hypnotism. . . . It may be safely assumed that, broadly speaking, physical contact is the one essential feature of Mesmeric practice that distinguishes it from that of hypnotism. At least it is the only visible, tangible difference; and it is tacitly assumed to be the only difference by the enemies of Mesmerism who have sought to show that physical contact is unnecessary."

Hudson proceeds to put forth a hypothesis to the effect that the clinical differences observed are due essentially to the greater facility of volitional action by virtue of contact, the action of the neurons by which consecutive contact of filaments is obtained being thus projected from one nerve terminal in the operator to another nerve terminal in the subject, thus bridging the abyss otherwise existing between operator and patient.

From my own experience I am led to believe that suggestion is much augmented in effect by "the laying on of hands," though the explanatory theory put forth by Hudson is not convincing.

# VIII.

## New Methods in Detail

(CONTINUED)

"The ether fairly teems with the vibrating thoughts of bygone ages, and all that is necessary to become possessed of this store of universal knowledge is to become sensitive to ether vibrations and learn how to translate them into ordinary language."

"The conscious mind is the balance wheel: it is the regulator which determines the rapidity and character of vital action.
"The subconscious is able to do many marvelous things and does them even when the conscious is poorly calculated to give wise direction; but its action is not uniform and balanced and persistent."—*Leavitt.*

"We speak of the action of will. The muscles are said to contract in response to it; but to make a muscle act we do not issue an order and then strenuously and anxiously await its execution. Not at all. We merely move the part. There is no effort. Just so must it be in the affairs of the unseen realm. We will and act; ask and receive; seek and find, all being accomplished in one related and undivided movement. There is no interval. We merely let come what we desire. Our volition opens the gates and the supply pours forth."—*Leavitt.*

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished.
"Even in old age it is not too late.
"Let the esoteric mind-builder systematically devote an hour each day in calling up pleasant ideas and memories. Let him summon the finer feelings of benevolence and unselfishness which are called up only now and then. Let him make this a regular practice, like swinging dumb bells. Let him gradually increase the time devoted to these psychical gymnastics, giving them sixty or ninety minutes per diem.
"At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.
"It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self."—*Elmer Gates.*

## CHAPTER VIII.

NEW METHODS IN DETAIL—CONTINUED.

**The Theory of Auto-Suggestion.**

The power of suggestion which proves so effectual when employed by another in one's behalf can be used with even greater effect upon one's self. This may sound like an extravagance, but it is not. It seems incredible to some that one may talk to one's self with pronounced effect; and yet it is true. This is one of the evidences of our duality of mind.

"An affirmation made even perfunctorily at first," says Dr. M. Woodbury Sawyer, "if one can do no more, does tend to unite with feeling and to become a thing of life. A genuine willingness to try the experiment is all that is necessary to prove the truth. If one persistently and cheerfully 'whistles to keep up courage' there comes a time when the bugle call to arms becomes a pean of joy for an accomplished fact. But the affirmation without expectancy, or, worse still, positively fearing the opposite, is building with one hand and tearing down with the other, or starting the engine forward and immediately reversing it."

But there is force in method and it is of considerable importance to observe the proper formula. For the necessary instruction of the physician himself, and, through him, of his patients, reference is made to Part II.

*The reader will understand that the votaries of psychic healing believe most emphatically that* ALL CURES ARE ESSENTIALLY SELF CURES. No matter what the particular formula set, the real process

of restoration is effected by the subconscious faculties of the patient. *In all suggestion the appeal is to the subjective.* At the same time it will be understood that the subconscious is approached most commonly and most easily through the conscious, as will be shown in the succeeding chapter on "The Vehicles of Suggestion."

The subject of auto-suggestion has been introduced for two specific reasons, the force of which cannot fail of recognition.

First: That it is needed by the physician in order that he may develop in himself the health, the self-control, the strength, the poise, the energy, the wisdom, the courage, the persistency, the faith, the altruism and the constancy required in one who seeks to become an efficient physician and surgeon—a true healer.

Second: In order that the essential factors involved in cure may be faithfully applied. One cannot well be a good teacher without first passing through the curriculum.

The more we have of the same qualities that in our patients are recognized as conducive to mental and physical health, the more efficient we become in the work, which, to be of the right quality, must be to us a *vocation* rather than a mere *avocation.*

One ship sails east and another sails west,
In the very same winds that blow;
'Tis the set of the sails, and not the gales,
That determines the way they shall go.

# IX.

## New Methods in Detail

(CONTINUED)

"Washington Irving could write well, but he could not make a speech. Patrick Henry could make a speech that would carry men off their feet by its eloquence, but he could not write a creditable report."—*Leavitt.*

"It is to be reckoned a piece of good fortune for a bright and talented youth to fall under the dominating influence of a master mind. In endeavoring to walk in the footsteps of an intellectual giant, to comprehend his theories and speculations and to carry the burden of his thought, unexpected strength and power are developed, and when the day of emancipation comes—as it always does come in the case of gifted youth—the learner will find that he has entered a higher sphere of intellectual activity and will henceforth rank among the world's productive thinkers."—*Nathan C. Schaeffer*, "Thinking and Learning to Think."

"Pluck wins! It always wins!
Though days be slow
And nights be dark 'twixt days that come and go.
Still pluck will win; its average is sure;
He gains the prize who can the most endure—
Who faces issues, he who never shirks—
Who waits and watches, and who always works."

## CHAPTER IX.

NEW METHODS IN DETAIL—CONTINUED

### THE VEHICLES OF SUGGESTION.

"Thought is feeling," says Carpenter. It is a sensory product. To produce feeling there must be either actual or recalled contact. All thought springs from stimuli. These stimuli at one time find entrance through the auditory canal, at other times through the eye, often through the touch and so on. Even taste exercises a similar thought-creative influence. Besides the recognized five senses it is quite probable that there are occult senses—unknown and unclassified.

Patients no doubt differ in their receptivity, owing in great measure to the difference in permeability of their thought channels.

In passing it may be said that a corresponding inequality is found in healers, arising from the difference in degree of their powers of thought concentration and ideality. An imperfectly formed and wavering concept cannot be driven home with precision and penetration.

The principal vehicles of suggestion are the voice and the touch. To these may be added the physical expression of the operator and his written thought. The suggestion itself is, of course, a thought.

Nor ought I to omit mention of the atmospheric ether, by means of which it is claimed that the thoughts themselves can be conveyed bodily from one to another, as in "thought-trans-

ferrence." It is the accepted vehicle which makes possible so-called "absent treatment."

Inasmuch as I discuss in another chapter the essential qualifications of the operator I shall now merely say that the vehicle, whether it be voice, touch, physical expression or anything else, must have something definite to carry, and it must be projected in a way to make the recipient feel that there is a "man behind the gun."

**The Voice.**

To make an efficient vehicle of the voice there must be attention given to it: it must be used in the right way. An energetic and well-formed concept is often spoiled by seeming indifference or by deficient energy in its delivery. Did you never listen to an address of superb character, full of helpful and interesting thought, without being impressed, and mentally ejaculated: "Oh, what an effect could have been made by the same address had it been delivered by a true orator!"

I am not unreasonable enough to maintain that every physician who would successfully employ psychic therapeutics must become an elocutionist. No, but I would have him cultivate that part of true oratory which represents genuine *feeling*—true sentiment. When the patient is assured that there is a "balm in Gilead" for her lesions, it should be in tones that carry conviction.

Personal magnetism consists chiefly of genuine *earnestness* in what is said and done. To be magnetic one must not only be attentive to the thing in hand, but, like a good actor, he must throw into it much of *himself*. It may be called

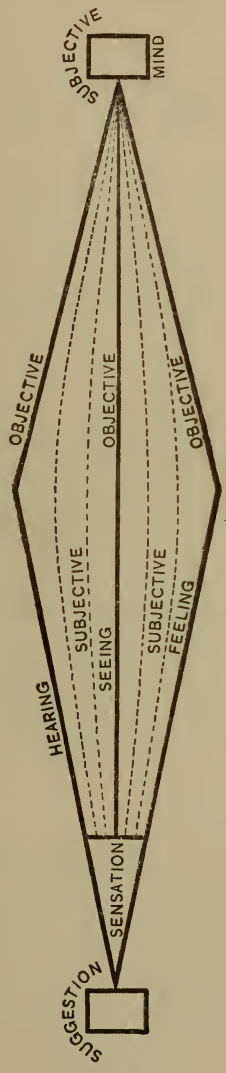


FIGURE 6.

**Diagrammatic Representation of the Vehicles of Suggestion. The continuous lines represent the objective, and the interrupted lines the subjective.**

mental concentration—a genuine focusing of power upon the one object. Such thought burns its way. It is like the electric spark, full of light and heat.

Men of power are always after this type. Some of them are so by nature, while many others have coveted and acquired the power. All can develop a large measure of it, if they *will*, and become successful in whatever they undertake.

**The Touch.**

What I have said with respect to the Voice is equally true of the Expression and the Touch. The magnetic touch has behind it a tremendous energy, representing faith in one's self and in the outcome of one's effort, representing also pointed concentration of all the thought at one's command.

It deserves also to be said that the five senses represent nothing more than specialized, or differentiated, feeling, or sensation.

**The Need of Sincerity.**

Bear in mind, also, that the thought itself requires genuine conviction behind it. To effect the designed result faith must match faith. While I am convinced that the doubter—the faithless—who can muster good mental concentration will achieve far better results than the most genuine believer who is unable to command his own thought, I am of the opinion that no true success is possible upon a basis of deceit.

**To Do Our Very Best We Must Be Genuine.**

The vibrations of insincerity are cognizable by a sensitive subject. Some years ago I knew a clergyman of much talent and energy who was not giving the best satisfaction in the society to which he preached. He was making a fair endeavor and was exceedingly anxious to please. Learning that many criticised the character of his preaching, in desperation he declared that, if the officials of the church would only intimate to him the kind of preaching they wanted, he would guarantee it to them. But this very offer was his undoing, because it demonstrated, what had long been *felt*, that he lacked the sincerity which must characterize all truly successful effort.

L. of C.

Is life a failure? Look within thy soul
And let thy Higher Self point out the goal
Of thy desire, which thou wilt never reach
Unless thou hearest what thy Seer can teach.
Have perfect faith in thine own power to do
The thing thou wishest, then be firmly true
To thine Ideal, until the world shall see
Success inherent in thy work and thee.

—*Helen Chauncey.*

# X.

# New Methods in Detail

(CONTINUED)

"The evidence for telepathy is both good and abundant."
—*Frank Podmore.*

"The philosopher is no longer regarded as the highest type of humanity. The age demands that thought shall pass into volition, and that volition shall find expression in action."

"The conscious side of thought is sensation. It must be because we remember it. There was contact and hence memory.

"Is it not possible that we are bathed in a sea of motion (thought), and that we feel what we invite—that is to say, we feel what, by our development and volition, we attract? In that case thoughts are things. They pass, and in passing leave their impress.

"Will is merely an adjustment (a turning of attention). The next step is connecting sensation with consciousness. In consciousness we perceive what we have continually, but unconsciously, felt. We open our minds, or close them, in willing, and thought does the rest.

"The thoughts themselves are evidently vibrations. If not, how can thought be transferred from one mind to another, as in telepathy?"—*Leavitt.*

"Men mark when they hit, and never mark when they miss."
—*Bacon.*

## CHAPTER X.

### NEW METHODS IN DETAIL—Continued.

### TELEPATHY.

Concerning the question of the universal ether as a bearer of thought I may now be indulged in a few observations.

In these days of telegraphy and telephony people are talking a great deal about telepathy or thought-transferrence. The same phenomenon has also been called "mind reading."

Among people of all classes we find many who have no faith whatever in the alleged phenomena and many others who have unbounded confidence in them.

The Psychic Research Society has done a good deal to elucidate the phenomena ascribed to telepathy, concerning which elucidation the following summing up by a member of the society, based upon undoubted phenomena, ought to set the question at rest. That the atmospheric ether, or something akin to it, as yet unrecognized, does act as a vehicle of thought, under conditions, the laws determining which are not yet clear, appears to be a fact.

The results of investigations undertaken by the Psychic Research Society are thus given by Edward T. Bennett, who was for many years one of the society's secretaries. He says:

"The conclusion seems to be irresistible, that the five senses do not exhaust the means by which knowledge may

enter the mind. In other words, the investigator seems to be driven to the conclusion that Thought-Transferrence or Telepathy must now be included among scientifically proved facts. The interpretation of the facts, the means by which knowledge is thus conveyed, the mode of its transmission, belong to a different branch of the inquiry."

Experiments thus far made have translated impressions in the terms of physical sense. To learn what mind can really do in the direction of sending out its thoughts, something more than this is required.

"It does not follow," says Leibnitz, "because we do not perceive thought that it does not exist. It is a great source of error to believe there is no perception in the mind but that of which it is conscious." That there is both an inner and an outer sense of feeling finds color in a physiological study of phenomena. Sensations are produced and their effects follow without our realizing either the perception or its effects. A multitude of impressions are continually pelting us, though we are conscious of but few of them. Moreover, we should remember that the impressions we do not recognize are not only there just as much as those we do recognize, but that they are sometimes more profound.

The nervous system is a harp with a thousand strings, upon which the whole world of thought and action is playing. Put your ear to the sounding board of a piano and you will hear the vibrations of wind and wave, of passing wagons and trains, of footsteps and the lower hum of cosmic motion. Just so do external forces awaken harmonies or create discords within us. We are elated or depressed, inspired, animated and enlightened, or are discouraged and over-

come, but we know not why. Go deeply enough and we shall find the cause. Sensations are only the effects of vibrations.

Now here is the important consideration: FROM OUT THIS MASS OF DIVERSIFIED VIBRATIONS WE CAN LEARN TO ADMIT ONLY THOSE THAT MINISTER TO COMFORT AND PROFIT. To all the others we may become insensate. They reach us, to be sure, but our minds may be so under control that they shall be refused thought space, and accordingly pass unnoticed and without pronounced effect.

F. W. H. Myers himself, after taking every precaution against possible sources of error, witnessed the effect of one mind upon another through the power of hypnotism exercised at a distance by a Dr. Gilbert. The doctor strongly willed a woman more than a half-mile away to come at once to his office. To be sure he had frequently hypnotized her, but in this instance the possibility of collusion or of post-hypnotic suggestion was cautiously ruled out.

The woman came, in a state of hypnosis, and remained under its power until released by the doctor.

From a scientific work by Prof. Nathan C. Schaeffer, entitled "Thinking and Learning to Think," recently published, I take the following: "The stimulating influences which go forth from a live teacher are partly conscious and partly unconscious. The latter are the more effective. Minds gifted with quickening power create about themselves an 'intellectual atmosphere' that is like the invigorating atmosphere of the mountains or the tonic breezes which blow from the sea. The woman who touched the hem of the Savior's garment felt at once the vivifying influences which were all the time going forth from the Great Teacher. *Here we stand face to face with the greatest mystery of the teacher's art.*"

Says Peter C. Austin:

"Particles of vibrations strike our nerve points in one way and we see light or color; in another way and we feel heat. Our nerves and brain transmute the motions into forms of sensation. The brain is the translator of motion into images; of sensations into ideas. *There is no reason why there should be any limit to the modes of molecular or ethereal motion; but our senses, as we call our translators, are but few in number, hence we recognize but few of them.*"

Our physical senses comprehend a certain range of vibrations. All outside the range thus far set for us is a blank: there is no conscious recognition of anything. Animal life gives conclusive evidence of perception beyond the range of human consciousness, and may we not fairly conclude that there are many vibrations representing things beyond our present conscious ken?

Moreover, since much of our life is hidden in unconsciousness, have we not a right to assume that the subconsciousness has senses of its own that play an important part in determining conscious action and feeling?

Says Prof. Wm. James:

"Vibrations are, generally speaking, aerial waves. When the waves are non-periodic the result is a noise; when periodic it is a note or tone. Loudness depends on force of waves. The timbre of the sound depends on the form of the waves. The pitch of *C* is due to 132 vibrations a second; that of the octave *C* to twice as many —264. The highest pitched audible note is due to 38,016. *Very low and very high vibrations are inaudible.*"

Says Prof. John D. Quackenbos:

"The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses."

Says Clark Bell:

"Telepathy, as it is regarded by scientists who accept

it as a fact, is some unknown sense or power of the human body by which as a physical process communication is held between brain and brain of the human organism—some means by which the perceptions are reached in some manner analogous to the known and well-defined transmission of the electric current or the action of gravitation which we know exists. But we are as yet unable to comprehend how it acts or to know its methods."

Prof. Hyslop and many other students of spiritistic phenomena declare that either so-called spiritualism or telepathy of a most lucid character is true—the one or the other. Here are the horns of the dilemma. Let doubters take their choice. Since Hyslop, as I am informed, is Professor of Logic in Columbia University, such a conclusion should be allowed unusual weight.

The evidence herein adduced gives the question of "absent treatment" a standing before a medical tribunal, and I am sure there will be no adverse criticism of the author in giving it serious consideration.

Says Prof. Crooks:

"If we accept the theory that the brain is composed of separate elements—nerve cells—then we must presume that each of these components, like every other bit of matter, has its movements of vibration, and will, under suitable conditions, be affected; as, for instance, the nerve cells of the retina by vibration in the ether. If another neuron, situated not far away, should acquire the same movement of vibration, there seems no good reason why they should not materially affect each other through the ether."

"The earth does move," said Galileo, and so it does. The scientific men of his day were theological bigots—and bigotry is always cruel. A few years ago we all were ready to commit those who avowed faith in "absent treatment" to the

insane asylum, and most physicians are still ready to do so. The authorities are today about to put on trial for fraud a "mental scientist" because she claims to be able to cure ailments by means of health-thoughts sent to her patients through the ether. History repeats itself, not in identical, but in analogous, experiences.

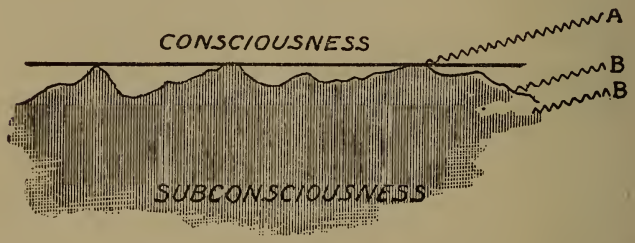


FIGURE 7. Telepathic Lines of Communication. *A*, line of conscious thought transferrence; *B*, *B*, lines of unconscious transferrence.

We boast our twentieth-century toleration; but mankind is nearly as bigoted as ever.

There is no disputing the fact that those who have given the subject of telepathy attentive thought and patient investigation have become convinced of its truth and practicability. My own experience has given me unwavering convictions. *I know that in some way thought can be transmitted from one conscious mind to another; and I have good reason to believe that it can be transmitted still more forcibly and fully to the unconscious mind of the percipient.*

Having become convinced, one finds "absent treatments" on practically the same footing as suggestion in general. In one instance vibrations carry the thought in plain language to the patient—access to the mind being had through the auditory nerve—while in the other, vibrations

bear the thought in graphic images. It is much like the difference existing between wire and aerial telegraphy.

Formerly I laughed in derision at the suggestion of curing by suggestion, and I laughed again at the claim that suggestions could be made to jump great chasms of space to do their work. *Now I am not only willing to admit the scientific possibility of both, but am a hearty believer in their practicability.*

One of the evidences of senility is inability, or, oftener, refusal, to accept new ideas. The old physician is apt to cling to his well-practiced routine. His mind has been accustomed to run in certain channels, and its stream of consciousness is so viscid that it does not readily wear new channels.

Happy is he who can keep his mental powers in a state of plasticity and his thoughts limpid.

The Sage of Concord says:

"God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He gets rest, commodity and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings and float. *He will abstain from dogmatism and recognize all the opposite negations* between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being."

"Can any good thing come out of Nazareth?" we have been asking—and always with an implied negative. To be sure it is a long step for medical men to take, this admitting even the

possibility of efficient suggestion by absent treatment. The testimony herein adduced will not be convincing to all. I neither expect nor desire such an effect. If it awakens in a few an honest endeavor to know the truth it will serve a useful purpose.

WE CAN BE TOLERANT WITHOUT BEING CREDULOUS. WE CAN BE SINCERE WITHOUT BEING SEVERE.

Says Carlyle:

"I will allow a thing to struggle for itself in the world, with any sword or tongue or implement it has or can lay hold of. We will let it preach and pamphleteer and fight, and to the uttermost bestir itself, and do, beak and claws, whatsoever is in it; very sure that *it will, in the long run, conquer nothing which does not deserve to be conquered.*"

# XI.

## New Methods in Detail

(CONTINUED)

"Great men are they who see that spiritual force is stronger than material force; that thought rules the world."
—*Emerson.*

"Two medical students were engaged in dissection: one playfully passed the handle of his scalpel across the finger of his friend, who started, shrieked and then confessed that he felt the pain of the blade cutting through to the bone."—*Gratiolet.*

"The conclusion is not to be resisted that all the functions of the central nervous system, and all manifestations of life and mental activity, fall under the conception of reflex action. No ganglionic cell is functional without a sufficient reason, which is called the stimulus, in the language of physiology; no volition without motive, in the language of psychology."—*Ed. v. Hartmann.*

"How strange that such a therapeutic agent should have been so ignored, that by none of our leading surgeons and physicians do we see the influence of the human mind over the human body really seriously dealt with. One may find here and there an honorable exception, it is true, *distinguished alike by his rarity and by the obloquy he incurs.*"—*Schofield.*

# CHAPTER XI.

## NEW METHODS IN DETAIL—Continued.

### THE CONDITIONS OF EFFECTIVE SUGGESTION.

**Faith.**

Dr. Edwin W. Pyle very aptly observes: "Faith from childhood to age is more or less a panacea for human ills; and, however reposed, should never be rudely shaken. Whether it be in prayer or in the plainest doctor it is the same precious commodity, without which we can do nothing and with which we, too, can work wonders."

When Jesus was in a certain region preaching his gospel of hope and good will he found himself unable to do many wonders because of the unbelief of the people who presented themselves. We do not know that he tried and failed, in any instance, as, indeed, he probably did not, for there is a subtle and convincing sense of *rapport* between individuals when there is vibratory harmony, and an equally convincing sense of its absence when it does not exist.

Every physician has experienced the paralyzing effect of skepticism in certain of his patients, or their friends, and has longed to be rid of the case that he may have had in hand. Under such conditions even drug remedies fail to exhibit their customary effects.

*An indispensable condition of cure under any form of treatment is the existence of a spirit—a breath—an atmosphere of faith.* The patient

himself, in a rational state, and the physician, must be in the confident—the expectant—frame of mind. There must be a settling back of the mind upon a sense of approaching aid; there must be a hushed, but quickened, mentality.

"Whenever self-consciousness is subdued," very justly observes Prof. Barrett, "when the known and claimant 'me' retires to the background, then an opportunity is afforded for the emergence of the 'other me' of that large and unrecognized part of our personality which lies below the threshold of our consciousness."

"Then," some one asks, "do you regard a state of doubt, or of positive disbelief, an effectual bar to curative action?"

I certainly do consider it a bar to immediate effects. But, as I have elsewhere taken occasion to point out, iteration and reiteration of affirmations of the right character are capable ultimately of so changing the most obdurate mind (probably by first convincing the subjective) that the conditions essential to cure may become established. The most scornful opponent of a measure may thus be made over into a believer and supporter.

And, again, despite the bluster and avowed unbelief of some patients, there is a subconscious acceptance of the proposed tenets, and cure may become established in the very face of outward opposition.

But the truth remains that, as a condition of cure—the most essential—there must exist a substratum of faith.

The importance of this element of cure cannot be overstated. Floyd B. Wilson sets it forth none too emphatically when he says:

"The path to the end is through the gateway of faith. If the faith be absolute, the result will come—note

carefully, please—*if the faith be absolute the result will come, whether it be a blind or an intelligent faith.*"

Again some one asks:

"Faith in what? In the truth of the particular theories proposed?"

No.

"In the physician himself?"

Not necessarily.

"In Divine interposition through the machinery involved?"

No.

"Well, then, faith in what?"

JUST FAITH THAT THE THING IS ABOUT TO BE DONE.

One may be unable to accept the tenets presented; one may be unable, either from ignorance or lack of settled conviction, to feel a sense of faith in any particular theory of cure, yet conviction may seize upon the subject and he be able to say in all truth: "I believe."

Of course it is far better for one's faith to have a distinct basis. All ought to be able to give "a reason for the hope" that is in them.

Moreover, *the more exalted the object of faith, the more energetic the action.* If one accepts the proffered cure as coming direct from the hands of an all-wise and all-powerful God the effect is apt to be deeper and the action more pronounced. And yet it is possible for a patient of intelligence to accept the theory of individual godhood—the theory that we ourselves are the expressions of the Divine mind—so fully and exactly that an equally pronounced result shall be obtained.

*The curative formula must embrace a faith in power, somewhere resident and ready to be put forth in behalf of the physical needs.*

"The signs following" are always according to the measure of faith which characterizes the conditions. *There is no cure without it in the metaphysical field, and I seriously question that there is cure without it in any field.* Indeed, it is the one grand condition of achievement in any phase of human endeavor.

But again some one asks:

"If faith is a pre-requisite, how can a psychic foothold be obtained in the instances of infants and the unconscious?"

Have I not just quoted from Prof. Barrett a sufficient answer to this question? "Whenever self-consciousness is subdued," he says, . . . "then an opportunity is afforded for the emergence of the 'other me.'" And we should bear in mind that it is the "other me" who does the curative work.

The healer (who should always be an educated physician by preference, but who has thus far been a layman, owing to the inane denunciation of psychic methods by the profession) —the healer, I say, in such a case has almost unimpeded access to the fountains of subjective thought. No matter what the state of objective consciousness, the subjective is supposed always to be amenable to impression.

It is evident that silence is a contributing factor to potent impression. It is only under the spell of perfect quiet that attention, both objective and subjective—both supraliminal and subliminal —can best be commanded. To secure silence and attention in the patient should, then, constitute an early feature of every attempt to practice suggestive therapy.

**Faith Is More Effective That Has a Rational Basis.**

Another condition of conspicuous success in psychic healing is the affording of a rational basis for belief in the measures proposed. One should seek to rest his faith on a stable foundation. While the inexact investigator may be misled by the startling postulates of enthusiasts concerning the powers of thought, the more thorough student will find enough clear-cut and rational statements of principles arranged by those as capable of sifting evidence and putting it into logical and exact form as are observers in other departments of scientific research.

*It is manifestly unfair as well as unwise to suppose that both the psychic healer and his patients are laboring under the power of a delusion which a logically-constructed syllogism would quickly dissipate.*

**Energy of the Suggestion.**

*The depth and power of the impression is determined, in large measure, by the energy with which the suggestion is put forth.*

Though it is contrary to the rules of rhetoric to indulge freely in the use of italics and capitals with a view to emphasis, he who would produce the best effect on the average reader should freely use them. A monotone is not impressive. To excite and hold the attention of another it is advisable occasionally to raise the voice and pound with the fist. *Write important thoughts in LARGE LETTERS if you would make deaf minds hear. Prick and slap the listener if you would secure his best attention to what you have in mind.*

One of the essentials, then, of effective suggestion, and one that the healer should make conspicuous among the rules governing his methods, is *that the suggestion be launched with energy*. By the term "energy" I do not necessarily mean loudness of tone, though in some instances, and in treating certain people, this is required. But the suggestion should be uttered in tones replete with nervous tension.

It is not the blatant orator who makes the best impressions on all people. We often turn with disgust from one who declaims in loud tones, under the feeling that he endeavors to make up in volume of voice what he lacks in quality of thought. Among some, it is true, but chiefly among the ignorant and coarse, such a speaker may take well.

What I mean is that the suggestion, whatever its nature, ought to be uttered in a voice full of earnestness and deep feeling. A mere whisper of this character may be more effective than louder tones.

*The thought that is being driven home must be clothed in a garb of suitable words and carry with it a conscious purpose to impress.* It must come from the mind hot and vibratory if we expect it to have the designed effect.

**Duration of the Suggestion.**

In the same connection it should be remembered that the potency of the suggestion is determined in large measure not alone by the energy of the stimulus, but also by the duration of it. Accordingly, a weak drug action or a weak volitionary movement is rela-

tively inefficient but may still accomplish good if long continued.

Another important factor in the production of curative phenomena is found in the selective—the differential—action of the stimulus, of which the carefully-selected remedy is the best example.

**Histionic Suggestion.**

The term "Histionic Suggestion" has been given by Hudson to that form of suggestion which is made in connection with physical contact. Concerning it he says:

"Histionic suggestion combines all that is valuable in all other forms of suggestion, and, moreover, it renders hypnotism unnecessary in any case."

The essence of histionic suggestion lies in spinal massage in connection with suitable assurance of relief. "The essential thing to be observed in all cases," he says, "is that the mind must be concentrated upon the work in hand; otherwise the work is purely mechanical, depending for its efficiency upon mechanical stimulation of the nerves, the same as in ordinary massage. It is, however, more efficient than ordinary massage, because the effect is more direct upon the nerves involved."

Those of much experience with massage have observed a wide difference between operators in the matter of salutary effect on the patient. I am satisfied that the difference finds its chief cause in the degree of mental concentration and faith of the operator.

"The man who is perpetually hesitating which of two things he will do first will do neither. The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend --who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows—can never accomplish anything real or useful. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cæsar, *nescia virtus stare loco*—who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit—that can advance to eminence in any line."

—*William Wirt.*

# XII.

## THE Question of Adoption of Psycho-Therapeutics by the Profession

"Stand close to all, but lean on none,
And if the crowd desert you,
Stand just as fearlessly alone
As if the throng begirt you;
And learn, what long the wise have known,
Self-flight alone can hurt you."
—*William S. Shurtleff.*

"The things that are really for thee, gravitate to thee. . . . Oh believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages.'
—*Emerson.*

"He only is the growing man who gives himself repeated opportunity to change even his most sacred convictions."
—*Dresser.*

"A truth is a truth no matter by whom discovered."
—*Leavitt.*

"By their fruits, and not by their roots, we shall know them."

"Helpfulness stands like a maid at your gate;
Why should you think you will find her by roving?
Never was greater mistake than to hate—
Try loving."

## CHAPTER XII.

### THE QUESTION OF ADOPTION OF PSYCHO-THERAPEUTICS BY THE MEDICAL PROFESSION.

**It Belongs to the Profession.**

It belongs to the medical profession and can be better utilized by the trained physician and surgeon than by any one else—provided always, however, that he give it the place it rightly claims by virtue of its superior nature and high possibilities. It is a child of noble parentage and fine organization, quite unlike the gross helps hitherto our hope and stay. But it is a thing of energy—A MIGHTY ENGINE OF POWER.

*Best of all, it comes not to supplant, but to take the materials in which a certain degree of potency has been demonstrated to reside and make of them, by virtue of an alchemy all its own, things effectual for good.*

Says Dr. A. T. Schofield:

"It may be asked, Why was not an attempt made sooner to give these unconscious faculties their proper place? It was made determinedly years ago in Germany and since then in England by men who, to their honor, undeterred by ridicule and contempt, made noble and partially successful efforts to establish the truth. But it is only now that the pendulum—so long swayed over to the materialistic side of the world's clock, under the pressure of Huxley, Tyndall and others whose great works on this side (England) led all men for a time to forget almost that there was another—has begun to swing back and men's ears are now open to hear and their hearts to believe spirit truths, especially when

they are supported, as they now are, from the other side by the best physiologists."

*The leaven of truth has been at work and I verily believe that the time is now ripe for incorporating psycho-therapeutics into legitimate medical practice.* It is all a process of evolution, the characteristic course of which is from the lower to the higher.

Says Hartmann in his "Philosophy of the Unconscious":

"What Schopenhauer calls 'unconscious rumination' regularly happens to me when I have read a work which presents new points of view essentially opposed to my previous opinions. . . . . After days, weeks or months we find, to our astonishment, that the old opinions that we had held up to that moment have been entirely rearranged and that new ones have been already lodged there. This unconscious mental process of digestion and assimilation I have several times experienced in my own case."

Even yet the advocate of psychic measures for human ills must expect to suffer more or less obloquy; but it is to be hoped that a spirit of tolerance has become strongly implanted in the professional mind that the world has not been accustomed to witness. After all, he who is deterred from embracing a truth by fear of what others may think or say is a craven.

"They say.
"What do they say?
"Let them say."

**The Success of Charlatanry.**

Here and there great masters in medicine have admitted the enormous value of mental therapeutics, but the subject has not been followed up save for the sake of filthy lucre by quackery.

Speaking of mental therapy, Dr. Maudsley, in his splendid work entitled "Mind and Body," says:

"Quackery seems to have got hold of a truth which legitimate medicine fails to appreciate or use adequately."

If any additional evidence were required to establish the value of the means in question it could easily be adduced from the remarkable success which has attended the practice of irregular practitioners.

*When we reflect that the giant thing in the curative field today (psycho-therapeutics), known by different titles because seen from different angles and in varied light, has attained its present proportions in the face of unmasked derision and open opposition, there is just cause for astonishment.* Schofield is quite right when he says:

"Quackery would soon come to an end and fade away before the spread of knowledge and the decay of superstition, under the fostering care of the School Board and the higher educational system, but for one thing. It can show real cures, both undeniable and numerous, in spite of the vast number that may not bear scrutiny."

**Conservatism.**

Conservatism is a commendable trait. I reckon myself a conservative in my attitude toward everything which has a pronounced bearing on life's methods.

But conservatism which shuts its eyes to truth, presenting from any point of the compass, is reprehensible.

Be not the first by whom the new is tried;
Nor yet the last to lay the old aside.

"A full recognition of mental causation for all outward phenomena will necessitate a re-examination of systems

which are dignified by hoary antiquity and eminent respectability. Institutions which have exercised unquestioned authority, that are intrenched behind barriers of intellectual scholasticism and that possess social and financial supremacy, instinctively feel that their infallibility is called into question. Piles of ponderous, dusty tomes thereby become relics of bygone speculation.

"But mental causation for physical conditions is in substantial harmony with the highest and best thought of the seers and philosophers, from Plato down to the present time.

"A new development is commonly introduced through much friction and misapprehension, until at last it finds its true place. We can delay a truth by opposition; but we can never prevent its finding, at the last, its appropriate place. But what there *is* usually occupies all the available space and the intruder is told that 'there is no room in the inn.'"—*Wood.*

To me it is cause for astonishment that there is so strong a prejudice against the open admission of the psychic element into a system of cure. I suppose there is a feeling that, were occult forces allowed to play a recognized part in a drama of physical cure, the profession might soon be at sea and the whole science drifting, a prey to every wind of doctrine. Such an objection would have had force a decade or more ago, but now the most scientific minds are giving deep study to psychology and many have already given standing to certain features of psychic manifestation—more particularly those pertaining to the cure of physical and mental disorders.

But the prejudice of the medical mind against any suggestions proceeding from an extraneous source, whether they concern occult forces or not, is characteristic. Scientists were fifty years in bringing their minds to accept Harvey's the-

ory of blood circulation. Hypnotism was denounced by the medical profession until recently as a humbug and its phenomena declared unreal. Even now there are many who believe it entitled to no credence.

"Students listen with rapt attention," says a recent medical writer, "to an account of the merits of various drug remedies and feel their fingers itching with desire to prescribe them for sufferers, while the subject of mental therapeutics is mentioned only in ridicule and all who advocate their use are dubbed either 'quacks' or 'Christian Scientists.' Why are these things so when many reputable and competent men and women have demonstrated that the psychic factor more than counterbalances all other drug remedies?"

Let us beware. Jenner was denounced and so was Hahnemann. Those who in early days declared red curtains and coverlets valuable preventives of pitting in variola were called charlatans and pretenders. Our established conservatism and distrust of new methods are liable to carry us too far. It is worthy of notice that Niels Finsen of Copenhagen, learning by experiment that red glass protects patients from the actinic rays and prevents pitting in the very same disease, has finally been hailed as a great reformer. Jenner's idea has been universally adopted and Hahnemann has been recognized as a genuine contributor to scientific research.

A degree of conservatism is to be encouraged, lest we fall under the power of shams. "The fact is," says Canon Wilberforce, "that there is always a fringe of peril around the skirts of every truth. Truth sets free, and when slaves are first emancipated some of them will turn liberty into license."

The trouble is we do not listen to new propo-

sitions with receptive faculties; we listen with our prejudices. We are today the slaves of preconceived opinion. Our prejudices environ us as the walls of a prison.

I take it that the chief objection raised by the medical mind against accepting psychic remedies lies in the fact that they represent unseen forces whose modes of action are beyond the ken of man in his present state of development. But such a prejudice has no standing before the tribunal of reason. We use drug remedies freely, but who has the temerity to allege that he understands the basis of the selective affinity of certain drugs for certain organs and tissues, or even why chemical action follows a prescribed and invariable course?

*The power in either case is inscrutible, esoteric, and, in a sense, spiritual.* The only essential difference is that in one case the physical sense perceives the material embodiment or expression of the energy and in the other the psychic sense is the only percipient; but can one say that the latter is not just as reliable as the former?

Some are slow to learn because of present contentment with their meager attainments. Many people come to the threshold of knowledge with much the feeling of the boy who, when asked by a visiting official why he came to school, replied that he came there to sit and wait for school to let out.

**Too Much Fractional Teaching and Practice.**

There is altogether too much fractional teaching in all departments of learning. One finds in the observance of certain dietary

rules great relief of one's particular ailment which may have been due to imperfect alimentation. The rules adopted, because well suited to that particular case, effect a cure, and the subject at once jumps to the conclusion that the same thing is a cure for undifferentiated ailments. Another finds in mental culture what he converts into a panacea.

There is a woeful lack of discrimination in our ranks as well as outside them. Cases ought to be more carefully scrutinized and a systematic course of treatment then adopted.

**The Rational Attitude.**

The owl is like some men,
He's rated wise, but not
For things he ever did,
Or thoughts he ever thought.

And, like some men I know,
And men that you know, too,
The owl just sits and hoots
At things that others do.

We must expect to run across many human owls, but the rational attitude toward psychotherapeutics ought to be assumed by the profession without regard to them. That attitude is (1) one of willingness to be convinced and (2) one of purpose to utilize when convinced. It requires unusual courage to face the abnormal prejudice against the possibility of cure of physical ills by psychic means that fills the average medical mind, since one knows that by advocating psychic claims he subjects himself to the contumely of the general body of the medical

profession. But this consideration ought not to deter us.

Buxton wisely says:

"The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination; a purpose once fixed, and, then, death or victory. That quality will do anything which can be done in this world; and no talents or circumstances—no opportunities—will make a two-legged creature a Man without it."

**Certain Concessions.**

There are many, in all the schools of medical practice, who concede to psychic measures a degree of curative influence. Some have gone so far as to commend psychotherapeutics to certain patients possessed of imaginary ailments, under the conviction that it will cure "when there is nothing the matter." Few, very few, are willing to concede more.

To all such I commend a perusal of the following from the pen of Edward T. Bennett, who was for many years Assistant Secretary of the Psychic Research Society of Great Britain. What he says is based on the scientific inquiries made by the society into the question of cure of disease by mental therapeutics:

"An attempt has been made to draw a line between nervous cases, or cases due more or less to the imagination, and actual physical or organic cases. It has been alleged that only the former class are amenable to psychic treatment. *But experience does not justify this conclusion.* Physical and organic effects, even diseases, can be caused simply by mental impression. It seems, therefore, unreasonable to reject the idea that mental treatment may be efficacious as a remedial agent, not only in nervous disorders and in what may be called imaginary ailments, but also in cases of organic disease, even

in cases which under ordinary circumstances require surgical treatment."

It may be worth while also to consider the following:

Bosanquet believes that *tumor-formation* may be ascribed to the *breaking loose of certain cells from their nervous control.* It is well established that glandular activity, and probably the nutriment of many other forms of cells, are under the control of the nervous system. Should this control be lost, it is conceivable that, instead of atrophy, excessive growth may result, limited in extent only by the amount of nutriment supplied the cells.

My own observation in a number of cases confirms the growing conviction that the scope of psycho-therapy is not limited to neuroses.

Prof. James thinks that the dividing line between troubles classified as "nervous" and those known as "organic," is an arbitrary one, as the nerves control the entire economy. Hence on the whole he is "inclined to think that the healing action, like the morbid one, springs from the plane of the normally unconscious mind."

**Psycho-Therapeutics in Its Purity Not Suited to All.**

There is a large body of people in every community whose intellectual senses are so dull and whose powers of reasoning are so deficient that they can comprehend the action of naught but the gross and materialistic. The only way to reach their minds and produce an effect is through their physical senses. A concept of energy that transcends the physical, and that is by far the most potential, is out of

their power. Such people must be given faith props. They cannot walk without crutches. They can be healed only through the intervention of media, such as drugs, instruments, applications, etc. This difference was clearly exemplified in the blind man whose sight was restored by the Great Physician and the Centurion whose servant was healed. In the first instance Jesus applied wet clay and required the man to go and wash in the pool, while in the other he merely spoke the healing word.

To my mind it is as legitimate to exhibit the drug in such cases of mental dullness, or to resort to any artifice with a view to impressing, as it is to administer a stimulant to one in a state of physical depression. We can in no case add to the potential energy of the patient; we can only stir into renewed activity the powers that he already possesses.

It is among the ignorant that we are oftenest put to our wits ends to fix upon the most effectual course. Speak to such a one of esoteric power, or even undertake to secure the co-operation of his mental energies in the curative effort, and the attempt would be regarded as an offense. Subterfuge is in such cases a legitimate resource.

At the same time one who accepts the tenets pertaining to mental medicine need not despair of ultimate triumph of the truth even among the ignorant. But in order to succeed he will have to study pedagogy in the hard school of experience. The mission of the medical man embraces the teaching of a knowledge of both the prevention and the cure of disease.

It must then be understood that the ultimate aim in all cases should be to bring one's *clientele*

to a point of development where curative measures will rarely be required.

This means, surely enough, a curtailment of business and a great reduction in the relative number of medical practitioners. It means for many a dwindling practice and a necessity for change of avocation. At the same time it means an ushering in of a Millennial Dawn. The idea may be Utopian, and yet, from the present trend of events, we are justified in looking for a consummation so devoutly to be desired by humanity.

Inasmuch as such a result cannot be expected in our day, we must face the problem of cure as it now presents. All treatment, to effect the best purpose, must therefore at present be of a mixed type. We require all possible aid from the action of laws operating on the physical plane. SURGERY AND DRUGS AND MASSAGE AND ELECTRICITY AND A HUNDRED OTHER ELEMENTS MUST ENTER INTO OUR METHODS, BUT THEY SHOULD NOT, AS IN THE PAST, CONSTITUTE OUR ONLY MEANS OF CURE. We should enlist the valuable aid of the forces resident on the planes above, which truly in great measure give the forces of the physical plane their power.

*Above all else, and by means of every measure employed, we should endeavor to awaken our patients to a realization of the unlimited powers residing within themselves.*

**Irrational Claims of Certain Advocates of Esoteric Methods.**

The most egregious error of those who advocate psychic healing is found in their fanatical claims of the all-efficiency of their measures and their attitude of defiance of

well-recognized rules for sanitary living. They often frantically fly in the face of the Almighty and question the good effect of many well-determined natural laws.

This is a characteristic of faith not guided by reason. The eternal laws never conflict and we should seek to work through them and not against them. But enthusiasts are apt to be carried off their feet by startling truths. "If mind is superior to matter," say they, "we should ignore the laws which are supposed to govern it and thereby bring it into perfect subjection," evidently forgetting that we live on three planes—the spiritual, the mental and the physical. *The laws of the superior planes do exercise a tremendous influence over the lower plane, but the control is not absolute and unequivocal. Each plane has its laws and even the admittedly superior cannot be said to usurp all authority.*

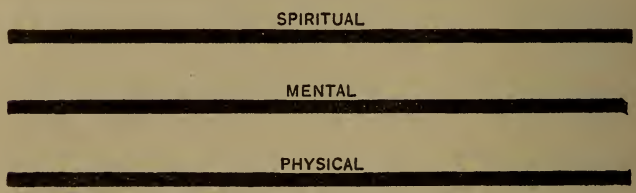


FIGURE 8. The Three Planes of Life.

**Interaction Between Mind and Body.**

"It is all a matter of mind," says Eugene Sandow. "If you concentrate your mind upon a single muscle or set of muscles for three minutes each day and say: 'Do this,' and make them respond to contraction, there will be immediate noticeable improvement. The whole secret of my system lies in the knowledge of hu-

man anatomy—in knowing just where one is weak, and going straight to work bringing that particular part up to the standard of one's best feature. As a chain is as strong only as its weakest link, so is the body as strong only as its weakest member. *There is nothing that will make a man strong save his own concentration of thought.*"

In this same connection I am constrained to quote from Prof. James concerning the interaction of mind and body. He says:

"All mental states, no matter what their character as regards utility, should be followed by bodily activity of some sort, *for all states of mind are motor in consequences. The immediate condition of a state of consciousness is an activity of some sort in the cerebral hemispheres.*"

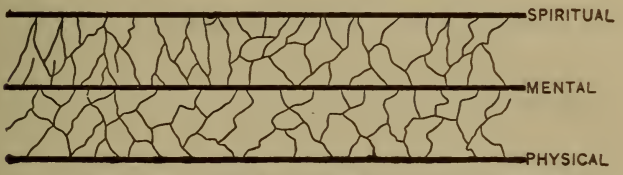


FIGURE 9. The Planes of Life with Lines of Communication.

**Is Psycho-Therapy Effectual?**

Doctors have fallen into a way of casting doubt on the claims made by mental healers. "*Imaginary ailments!*" "*Wrong diagnosis!*" "*Not yet cured!*" "*Self-deceived!*" "*Wait and see!*" "*I knew a case in which they failed!*" These are some of the greetings that we have been accustomed to give to reports of alleged cures. Are mental cures never wrought? Do we not know many cases wherein a cure has been apparently made? Are we absolutely sure that *our* methods have been often curative?

I mention no particular cult, as I am fully convinced that the basic principle of cure is the

same among them all though each would deny the assertion.

"All these modes of producing or removing disease have so thorough a *prima facie* resemblance that we may be reasonably confident of actual community between them in some underlying law of nature."—*Prof. Coe.*

As for myself I do not rely upon the testimony of others, though much of a reliable nature can be cited, but upon my own experience. I CAN BUT BELIEVE WHAT MY EYES HAVE SEEN. *Remarkable cures are daily wrought by psychic means: of this I have no doubt.*

"If there ever was a day," says Prof. Coe in his "Spiritual Life," "when the evidence thus offered could properly be put aside with a sneer at human credulity, that day has gone. These things are not done in a corner. On every hand we are invited to come and see, and *any disposition which may be shown to ignore the facts thus open to observation, while at the same time wholly condemning the beliefs in the name of which they are wrought, leads to a just charge of prejudice and lack of scientific method. In fact, the evidence of most remarkable cures of healing under all these systems of belief is so abundant that I shall not hesitate to assume without argument that we are here dealing with one or more genuine curative agencies.*"

# PART TWO.

## THE

## PRACTICE OF PSYCHO-THERAPY.

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"To speak with authority from experience—not to argue, but to demonstrate—to do, and to be—these are 'methods' that can be understood by the most skeptical."

# I.

# Preliminary Observations

"We have to meet people on many and varied planes of development, and we should learn so to accommodate our methods to their individual needs that all who apply to us for aid may receive the very best that can be given to them in their particular environment."

"Thought is the most potent of all occult forces. When utilized in concentrated and persistent effort it becomes the world's most dangerous or most beneficial weapon. We should beware how we use it."

"Mental therapeutics may be applied (1) by indirect action of the unconscious mind through the influence of sanitary and cheerful surroundings, (2) by awakening faith in various means which appeal directly to the objective sense, (3) by direct action of the objective mind on the subjective through the use of reiterated affirmations, and (4) by the direct effect of the objective mind of the physician upon the subjective mind of the patient."—*Leavitt.*

THE INCLINED PLANE

# CHAPTER I.

## PRELIMINARY OBSERVATIONS.

Thus far in our study of Mental Therapeutics I have attempted to establish its value as a means of cure by adducing rational evidence in its behalf. It now becomes my duty to point out the manner of its use best suited to legitimate practice.

**Thought Runs in Customary Grooves.**

Generally speaking, the interpretation put upon an impression is the customary one: it is the interpretation usually made by the subjective mind when experiencing an identical impression or one which simulates it. If the finger be pricked by accident, the pain is interpreted to mean that our hand is in the path of harm, and, without conscious thought, we jerk it away. Should we deliberately prick the finger, there would be experienced a strong impulse to withdraw it, and, if self-control be poor, we should scarcely be able to hold it still. The mind has become so accustomed to certain interpretations that it is at first reluctant to accept new interpretations of the sensation experienced. Now repeat the voluntary infliction of pain from hour to hour or from day to day and ultimately the subjective will acquire so great facility for traversing the new channels that self-control will become an easy thing. Any one can train him-

self to bear voluntarily inflicted pain without flinching. *What is more, the painful interpretations of stimuli may be brought under such complete control that the sensation of pain itself can be inhibited at will.* Like Lord Nelson in the battle of Copenhagen, we can learn to turn our blind eye to it and say: "I do not see it."

The mind in most people has been left to put upon impressions such interpretations as it may choose, or such as early training or race tendencies may suggest. Awaken a sensation (all thought is based upon sensation) in such a one and the thought will at once start on its customary course. The course may be represented by shallow channels, or the mind may have been deeply plowed by some startling experience or by long use. In any event the channels are there and thought will follow them rather than new ones. A cry of "fire" will thus set one who has at some time, from such a cause, experienced a profound sweep of fear through the mind, into the greatest agitation. The subjective faculties of the horse are so grooved by a runaway that no amount of training can ever wholly obliterate the lines and enable thought to cut more rational channels.

In the case of a person whose mind has become reticulated by unwholesome lines of thought and his conduct by consequent physical action, there is abundant work for the patient teacher in giving direction and inspiration; and there is far more work for the awakened ego in insisting upon order and reason in his conscious and unconscious mentation. *But the reward is sure, for success is bound to follow patient and persevering endeavor.*

**Affirmation the Method Conferring Best Results.**

Let us turn for a moment to a consideration of the *modus operandi* of suggestive curative effects.

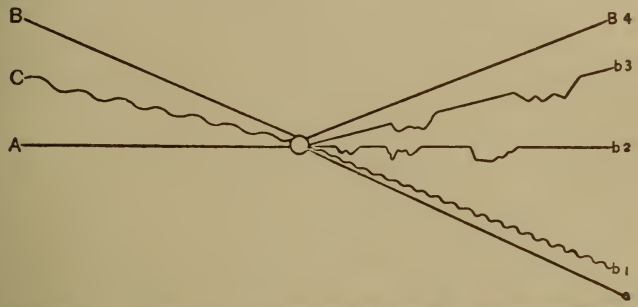


FIGURE 10. A Diagrammatic Representation of the Curative Effects of Suggestion.

Let O represent the cerebral center. A is a dead level of the accustomed stimulus, whether it be fear, unwholesome environment, or spontaneous suggestion. B is the affirmation by means of which, through reiteration, we hope to effect a change in the thought; and C the unsteady support given the suggestion by conduct. *a* is the customary channel pursued by thought under the power of stimulus. b1, b2 and b3 represent the gradually deflecting lines of thought, approaching nearer and nearer to steadiness, resulting from the repeated affirmation. Lastly, B4 is the completed and steady result.

The essential features are recognized as (1) *an affirmation or a suggestion* properly made and (2) the *corresponding conduct.*

It is essential that the significance of these be made clear.

A suggestion, whether given to one's self or to another, is commonly in the form of an affirmation. For example, when treating myself I may administer the suggestion in the following words: "I am well." This I repeat time and again with a view to impress. Now, if I go about with my usual tale of woe, and with pain and anxiety depicted in my countenance, it will be evident that I am not giving voluntary support to the suggestion.

If, on the contrary, I not only affirm that I am

well at the time of the treatment, but also at all other times, and compel my actions, as far as possible, to sustain the affirmation, I am then giving full force to the treatment.

If I am treating another, and, after solemnly affirming that the essential features of the ailment are rapidly subsiding I show by my subsequent conduct that the affirmation does not represent my true conviction, I am not giving full value to the treatment.

It will be seen that the best effect of such treatment can be obtained only by the co-operation of both word and action.

*The suggestion is to be taken by the subjective faculties as literal truth, and we should in no way convey an impression of insincerity.*

At the risk of apparent digression I shall take occasion to correct a seeming incongruity that may otherwise trouble consistent minds.

The question is asked:

"Are you not, by such an affirmation, proclaiming an untruth? and if so do you seek to justify it on the plea of necessity?"

In answering the first question the value of the second is destroyed; for my reply is, that there is no untruth in the affirmation. The position taken by the suggester is that, since physical disturbance in its origin may be said to "spring from the plane of the normal unconsciousness," the disturbance, in its essence, is nothing more than mere dis-ease, and, therefore, not to be regarded as an entity.

The subconsciousness is logically exact in its deductive processes, and is profoundly intelligent in all its action; but it appears to lack inductive power. Its premises are supplied either by

environment, by incidental experiences, or by the conscious mind.

*Give it the premise and it will do the rest.*

**The Subjective May Take Its Cue from the Conduct.**

Cheerful moods are conducive to physical health, and may constitute the only necessary suggestion. A happy man is a well man. This is a rule with few exceptions. Accordingly it is the part of wisdom to cultivate a flow of joyful emotions. We all seek to do this after our own fashion, but haphazard methods are not often either wise or efficient.

It is here that affirmation can pave the way to success. If we will persistently declare, whatever the feeling of the moment, that we really are happy, and follow up the affirmation with corresponding conduct, we shall surely prevail over our morbid emotions.

The fact that bodily attitudes and cheerful behavior tend to awaken corresponding emotions in the mind is not generally appreciated. We may affirm as long as we will, and with as great energy as we can command, but if we do not fit to ourselves conduct becoming to our claims there will be no proper effect.

"Refuse to express a passion and it dies" is an axiom among scientific observers of mento-physical phenomena. *Refuse to live an affirmation and it is shorn of power, is equally true.*

Says Prof. James:

"If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the *outward movements* of those contrary dispositions which we prefer to cultivate. *The reward of persistency will infallibly*

*come*, in the fading out of the sullenness or depression, and the advent of real cheerfulness and kindliness in their stead. Smooth the brow, brighten the eye, contract the dorsal, rather than the ventral, aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it do not gradually thaw."

The patient is encouraged to affirm health and strength, but he does not at first dare to affirm them in their fullness of present possession, but as steadily and surely *developing*. This leaves a loophole through which find entrance many excuses for still acting the part of one not freed from his old aches and pains, his weaknesses and other disabilities. It is like breaking a controlling habit, like that of drink, by degrees; both usually end in failure.

If now, instead of such half-way claims, he declares himself *well* (not actually, but potentially) he finds less excuse for the ways of a sick man, and, with fitting behavior, becomes well.

To get prompt and efficient results the patient must be encouraged to throw all his zeal and fidelity into both affirmation and action.

Let me now change figure 10 so as to represent consistent conduct by a straight line and the results of the operating causes by lines showing greater steadiness, and we have a good

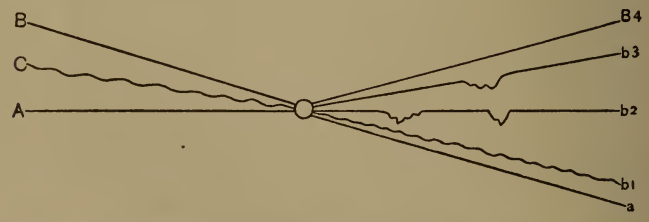


FIGURE 11. A Diagrammatic Representation of the Curative Effects of Suggestion when Sustained by Consistent Conduct.

schematic representation of the process of psychic healing.

**Examples of Powerful Suggestion.**

I quote two or three examples of the effect of suggestion, not because they are exceptionally marked nor because the cases selected are any better than many witnessed in my own practice, but because they are found in a dignified work on Psychology by a Yale professor:

"Warts have been charmed away by medicines which could have had only a mental effect. Dr. Tuke gives many cases of patients cured of rheumatism by rubbing them with a certain substance declared to possess magic power. The material in some cases was metal; in others, wood; in still others, wax. He also recites the case of a very intelligent officer who had vainly taken powerful remedies to cure cramp in the stomach. Then 'he was told that on the next attack he would be put under a medicine which was generally believed to be most effective, but which was rarely used.' When the cramps came on again, 'a powder containing four grains of ground biscuit was administered every seven minutes, while the greatest anxiety was expressed (within the hearing of the party) lest too much should be given. Half-drachm doses of bismuth had never procured the same relief in less than three hours. For four successive times did the same kind of attack recur, and four times was it met by the same remedy, and with like success.'

"A house surgeon in a French hospital experimented with one hundred patients, giving them sugared water. Then, with a great show of fear, he pretended that he had made a mistake and given them an emetic instead of the proper medicine. Dr. Tuke says: 'The result may easily be anticipated by those who can estimate the influence of the imagination. No fewer than eighty—four-fifths—were unmistakably sick.'

"We have a well authenticated case of a butcher who, while trying to hang up a heavy piece of meat, slipped

and was himself caught by the arm upon the hook. When he was taken to a surgeon the butcher said he was suffering so much that he could not endure the removal of his coat; the sleeve must be cut off. When this was done it was found that the hook had passed through his clothing close to the skin, but had not even scratched it."

There is no longer any doubt in the minds of intelligent students of psychic phenomena that the imagination is not only a fruitful source of physical pain and organic disturbance, but that it can also be turned into a most valuable agent in the recovery of health.

The problems to be solved are (1) how to command its most efficient aid and (2) to learn its true limitations.

# II.

# The Practice of Psycho-Therapy

(CONTINUED)

"We should do the very things that we dislike to do. Why? Because of the mental discipline involved.
"We should set ourselves hard tasks and then resolutely perform them."—*Leavitt.*

"Don't worry. Whenever you are tempted to do so, play buffoon, or recall the funniest story you know. Bury your self in humor; laugh, assert your will; shout to your soul, 'I will not worry.'"—*Frank C. Haddock.*

"I am confident that I can fix my attention to a part until I have a sensation in that part."—*John Hunter.*

## CHAPTER II.

### THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

#### THE PRACTICE OF AUTO-SUGGESTION.

Suggestion is one and the same process under all circumstances. It matters not whether the suggestion be directed to one's self or to another; the principles of application, and the attendant phenomena, are substantially the same.

Very much concerning the effectual use of it in the treatment of others has been learned from the phenomena attending its use upon self.

It is not my purpose to discuss in this place the theories that have been put forth to account for the astonishing effects produced. They are explicable to me only on the hypothesis of mental duality, which, under the proper conditions, has shown itself still more clearly in the development of the evidences of secondary personality.

For our present purpose it is enough to know that the phenomena associated with suggestion in others, even to the induction of hypnosis, can likewise be produced in self.

It should be understood at the start that the same variation in the degrees of susceptibility found in practicing suggestion upon others is disclosed in attempting to use it upon self.

There are sensitives and non-sensitives. One finds it easy to produce effects upon himself, and another finds it exceedingly difficult, or even, for the time, impossible. There is this distinguish-

able difference: the highly-wrought, hypersensitive, nervous man or woman, whose fancies and sensations have been long under the dominion of habitual and special environment, finds it impossible at first to acquire sufficient self-command to meet the requirements of auto-suggestion. Such a one requires discipline at the hands of another in order to develop the necessary mental grip which conditions the phenomena in question.

It will be gathered from this that the power to bring one's self under the spell of suggestion is true power. Those who have acquired the highest degree of self-control are the very individuals who find it the easiest to mold their experiences to their liking. Nor is it the weak in mind who respond most easily to suggestive treatment by others. For this reason it is found peculiarly difficult to bring an idiot or an insane person under power of suggestion. It can be done, however, by appeals to the subconscious mind systematically and discreetly made. Those who become proficient in the practice of this method of cure are always able to demonstrate the truth of what I have postulated. One can easily put the claim to the test in the laboratory of clinical experience.

In order to acquire the best results in auto-suggestion it is essential that we understand before we begin what experiences are to be expected and the conditions of receptivity involved. The mind is taken up with a great variety of diverting events. Our environment is continually changing, and the ether teems with influences which markedly determine and condition our experiences. It is evident that we must detach ourselves from the immediate influences

which thus surround us and put the mind into a state as favorable for reception of the proposed suggestions as possible. To do this a quiet hour and a quiet place should be chosen. I have found the early morning hour preferable, and, in order to obtain all possible benefit from quietude, have for some years risen at five o'clock. Others have found the evening hour, just before retiring, or just before going to sleep, most convenient and satisfactory. There is probably no difference in results traceable to particular hours. Selection is to be determined by the relative freedom from disturbance that such hours may afford.

Before subjecting one's self to the influence of suggestion one ought to have a distinct purpose in mind. For what are we about to undertake self-treatment? There are many things beside disease that suggestion will cure, and there are many ills beside those of the physical organism from which it can save us. All do not realize the great power of this quiet adjuvant over the human mind in its various fields of activity Through its aid our mental faculties can be given bent and energy most astonishing even to those accustomed to such phenomena.

Now observe, and I say this in all earnestness and sincerity, BY MEANS OF AUTO-SUGGESTION A MAN CAN MAKE OF HIMSELF ALMOST WHAT HE WILL. Is he ambitionless and dull? He can acquire the needed fire. Is he harassed by fears? He can become courageous. Is he annoyed by disagreeable circumstances seemingly beyond his power of control? He can either change them or take away their nagging proclivities. Is he under the power of an evil habit? He can break it. *I term*

*psychic power* "THE GREAT ADJUVANT"; *for so it is.* Through its aid one can carry his mental and physical powers to their highest possible degree of development.

The value of self-training, by means of auto-suggestion, to both physician and patient, is my excuse for the chapter of which this is a part.

Having chosen the hour and place best calculated to insure quietude, the experimenter should assume an attitude of physical ease, and yet one not ordinarily assumed for sleep. He may sit or lie, as is most convenient. If the recumbent posture be assumed he should be particular to so condition it that it will not be likely to suggest ordinary sleep. For example, those who cannot easily sleep on the back should here assume the dorsal position.

Whatever hour be chosen it should be faithfully adhered to. Day after day let that be the SILENT HOUR. It is well always to sit in the same chair.

Then relax the entire body and take all tension off the mind. Go over the several parts in their order and resolutely remove all contraction from them. Having done this, close the eyes and fix the mind on some particular part, preferably the brain or the solar plexus. Picture it in your imagination and give it a luminous appearance. Trace its nerve connections, one by one, as best you can.

During this exercise the mind will be disposed at times to wander and must be resolutely brought back to the point where it jumped the track. The physician who has been the best student will best succeed in this exercise of mental concentration.

It is to be remembered that *the secret of effectual suggestion is found in concentration of the mind upon whatever it is directed to by the will.*

Having gone thus far you are in a suitable state to accept a suggestion. Indeed, you have already given the consciousness a short discipline in suggestion.

Do not for a moment forget that you have a vast field of unexplored mind—the great unconscious—and it is this field that you design chiefly to cultivate. It is by far the larger part of you, and you now seek to communicate to that busy ego the character of work most required by that part of you which comes into immediate relations with sensory environment. In doing this it is well, according to the testimony of most observers, to speak to it in familiar terms, as to a friend and helper; or, if need be, at times as to a servant who has been rather derelict; according as may seem necessary or advisable.

In making suggestions, the more energy and earnestness put into them the better. At times it may even be wise to shout the affirmations, while throwing into them all the intensity of your nature. More than one man has sworn himself out of severe attacks of disease.

If suffering from pain or illness of any part turn on the white light of your focused thought and flood the part with it. Do this again and again, while you declare your right to health, and order the subjective faculties to see at once to its restoration. Think of that part, and every part, as in health. Let your imagination show you a healthy liver, a sound heart, a perfectly functioning kidney, and so on. If the nervous system

be at sixes and sevens, speak the word of health and peace to it, TIME AND AGAIN.

In giving yourself such a treatment by suggestion you have added nothing to your powers—you have merely awakened them to renewed activity. That is all that can be done by any sort of medication.

DRUGS DO NOT COMMUNICATE ENERGY — THEY MERELY AROUSE IT. *This is the whole law of drug action in a sentence.*

Certain teachers of psychology direct us to assume the religious attitude and merely open ourselves to Divine inflow. Do so, if you prefer, but I opine that the method has small advantage. The ego itself is an embodiment of Divinity, and, as such, is entitled to fall back upon its inherent powers and *require* the desired action of the physical. LEARN TO TRUST YOURSELF. Self-reliance is all important, and it exalts us to the very height of our possibilities. "I am captain of my soul," says Henly.

This is auto-suggestion in its simplest form. We practice it in an irregular and inconsiderate manner whenever we say: "I can" or "I can't."

He who, in view of a task to be done, stoutly says: "I can and I will," and then sticks to his resolution, is clothed with a majesty of power.

He who says: "I will try, but I fear that nothing will avail," may as well surrender at the start; he is self-shorn of his strength.

But there is something beyond what I have thus far mentioned, the power of which for good or ill is more pronounced. I allude now to self-hypnosis.

Having observed the conditions just prescribed for the simpler form of suggestion, and

having repeatedly practiced the exercises mentioned, one may undertake to put one's self into the hypnotic state.

There has been a flood of falsehood thrown about the possibilities of hypnotism for good and ill, and unreal dangers have been pointed out in connection with its practice. Those who desire to test its merits may rest assured that in putting themselves into the hypnotic state they do not weaken, but, on the contrary, do really strengthen, their mental powers. One cannot put one's self into hypnotic sleep at all without thereby giving evidence of good self-control.

*We all ought to acquire such power over our forces as shall make them our willing servants.* Among people in general we find the senses in full dominion.

Having reached the suggestive stage, in the manner before described, one may need but to give the suggestion of sleep and hold the thought persistently upon it in order to fall into a state of hypnosis.

The action will be aided by looking steadily at an object on the ceiling, or at a small object suspended in such a way as to put the levator muscles of the eyes into a state of tension. On this object the eyes should steadily rest until drowsiness ensues, and then they may be closed and the mind be still held to the thought of sleep.

It is better to give the suggestions that we seek to impress, in an earnest way, before attempting to sleep, and among them should be those of sleep itself and the duration of it. When this is done the ensuing hypnotic sleep will tend to impress the suggestions more deeply on the sub-

consciousness. You will awake after sleeping the prescribed time.

At first you may be unable to recognize the sleep, and can be sure that it has ensued only by consulting your watch. Time has slid by in an unaccountable way. You have certainly slept. You may be able to determine that there has been sleep by the memory of vague images or indefinite fancies that have traversed the mind and left behind mere lines of passing. Failure to have noticed a rap at the door, or the sound of a bell, may be further proof.

Auto-suggestion should be used in a regular and systematic manner as long as deemed necessary.

We ought to avail ourselves of its beneficent aid through life.

*Let it be used freely and without fear.*

Suggestions are pouring in upon us from an infinite variety of sources. We are unconsciously accepting many of the most forcible among them, and those which apperception finds most convenient and assimilable. Shall we allow this unregulated process to go on indefinitely in ourselves and others? It is an important—a momentous—question. How shall we answer it?

That we can regulate the processes has passed beyond question.

How to regulate them is the question I am here attempting briefly to answer.

That many will spurn the thought I have no doubt; but I am equally sure that to others it will prove a message of joy.

"We are living in a world of eternal law and order—a world of limitless power. If ignorantly or willfully we misuse this power, we experience the lack of good, or

perverted good, which is evil; we experience conflict and sorrow, and we ally ourselves with all conflicting conditions. There is about us beauty, happiness, love, abundance; limitless good for us to use—and for us to use today—everything to make life a growth of ever unfolding joy, if we intelligently direct this (our) energy. Every new view we obtain through experience, or inspiration, points to heights not yet attained, nor even conceived, but which the soul knows awaits the earnest, believing climber.

"Browning, who studied so deeply into man's nature and possibilities, said: 'Man is not yet, but is becoming.' Then in a moment of sublime realization of achievement and prophecy he exclaimed: 'I shall arrive.'"—*M. Woodbury Sawyer.*

"Positive and negative are relative terms. Each thing, each person, is negative to all above in pitch, and is positive to all below. Each center with less velocity. is negative to those centers that, in their own sphere, revolve faster. Note the whirlwinds; when two meet, they become one and take a direction which follows the diagonal represented by the parallelogram of the two forces. So is it with whirlpools. The one law of nature is that the greater centers of like motion swallow the less; but the lesser, when thus enfolded, proportionately changes the direction of the greater and lowers its pitch."

# III.

# The Practice of Psycho-Therapy

(CONTINUED)

"Our unconscious influence is the projection of our unconscious mind and personality unconsciously over others. This acts unconsciously on their unconscious centers, producing effects in character and conduct, recognized in consciousness. For instance, the entrance of a good man into a room where foul language is used will unconsciously modify and purify the tone of the whole room. Our minds cast shadows of which we are as unconscious as those cast by our bodies, but which affect for good or evil all who unconsciously pass within their range. This is a matter of daily experience, and is common to all, though more noticeable with strong personalities."—*Schofield.*

"The mind is a magnet. At the core of the soul lies our attracting power. We get what we expect. We see what we look for. Every thought we think images itself in the mind and every image that is persistently held in mind is bound to materialize. This is the law. I cannot tell why it is so, any more than I can tell why from a few seeds sown in fertile soil we reap an abundant crop. I only know that the law of thought-externalization is as definite and as sure in results as are the laws of seed-time and harvest."
—*Jean Porter Rudd.*

# CHAPTER III.

## THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

### SUGGESTION TO OTHERS.

**Concerning the Physician Himself.**

It was well to begin with auto-suggestion, as he who expects to do good work for others should be able to do good work for himself.

I have no faith in the artistic taste of a man who wishes to decorate my house if I find in his own home a most execrable display of artistic ability. He may be a good workman with the brush, but he has not the comprehensive grasp of general artistic concepts that is required properly to choose, to harmonize and to distribute values.

It is equally true that I have no confidence in the ability of a man to build me up along right lines and to round me out into full mental and physical proportions whose mind is in evident disorder and whose body is under the power of disease. I should certainly say: "Physician heal thyself."

The physician and the surgeon, of all men, should be free from mental, moral and physical taints.

Accordingly, he will have abundant occasion to practice upon himself; and he ought to devote his energies to putting himself into a state of mental, moral and physical health before resorting to a use of the delicate, yet tremendous,

forces of mind for the alleviation of others' woes.

It may be only a vagary, but I conceive that the true healer communicates a certain degree of *himself* to his patient and that he finds a patient who long remains under his care disclosing some of his own mental and moral characteristics. I do not aver the truth of this, but I have seen what appear to be clinical evidences upon which to base such an opinion.

Do not think that I am dwelling at undue length on what may appear to some like unessential phases of suggestion. The feeling that a true physician must be a *whole man* is consistent.

He should not be under the power of evil habits; he should not be a scoffer at good things; he should not be an *habitue* of disreputable resorts; and he should not carry in his atmosphere anything that will impress a sensitive person unfavorably.

On the contrary, he should be self-controlled and in every way poised. This is the physician, *and there is no other*, who can be trusted to administer suggestions to an open and confiding mind.

**Reflex Benefits.**

The physician who gives suggestive treatment cannot escape thinking the thoughts he expresses and sharing the benefits he affirms for his patient. In this way he becomes a partaker of the good things that he would bring to others. Action and reaction are equal. The reflex from an action, a wish or a suggestion is sure.

Thus it will be seen that he who solemnly

avers to his patient that the unseen forces are beneficent; that they can be relied upon to bring us those things that we crave in the line of our requirements; that disease has no proper place in the economy of nature; that we are what we think we are; and that we can make of ourselves what we really will, is building up his own faith and acquiring a more stable foundation for himself, at the same time that he, by his optimistic suggestion, is steadying another to a better situation and establishing for him a happier mental and physical state.

**Practice Makes Perfect.**

In order to acquire a facility of suggestion it is well to pursue a course such as would be undertaken to acquire facility in any other art. The young orator takes for auditors an empty row of benches, the dumb brutes of the stable or the Spirits of the Deep, and seeks to impress these attentive listeners with his strains of eloquence.

Facility gives confidence. When we know well our part there is no undue fear, and likewise when we have learned well our role we are better prepared to throw into it the essential spirit. Accordingly, he who would succeed from the start with his attempt at suggestion should practice upon imaginary patients; or, what is far better, he should go through the details of treating some of his real patients, alone, with dignity and zeal, before he undertakes to do so in their presence.

I enter thus explicitly into the subject because there are many to whom the whole matter is comparatively new.

**The Essentials of Success in the Suggester.**

Success in the practice of suggestion means such a use of psycho-therapeutics as shall effect the purpose for which it is intended. To acquire it presupposes in the operator certain qualities of mind and certain characteristics of personal demeanor, to some of which I shall now advert.

Psycho-therapy is coming to the front and will ultimately be the most trusted mode of treatment. For this reason, as well as many others, the demand should be for practitioners of a high type of manhood and womanhood

In the early days of homeopathy the practice of that system of medicine was adopted by uneducated men and women who thought the sum and substance of medicine was to be found in a tolerable acquaintance with the characteristic symptoms of a few remedies and the possession of a small case of "potencies." Homeopathy outgrew its short clothes, and psychological medicine will do the same thing. It is to be hoped that the latter will be absorbed into general medicine, in which it will be accorded the chief place of honor.

The suggester should never forget that his hope of success lies first in making a personal impression. With this thought in mind he will be reserved—i. e., not overtalkative, and disposed to keep his patients "at arms' length." Familiarity breeds contempt and robs one of psychic power.

His personal appearance should in some way distinguish him from "the common herd." If there be nothing marked in form or face, he

may be pardoned for assuming an appearance that shall distinguish him in a miscellaneous company.

His methods of promotion should also be characterized by originality and a something which shall cause the public to hold him as *sui generis*, a distinctly differentiated member of the human family.

One thing deserving special mention is that, since in the practice of suggestion one is expected to acquire a deep insight into personality, the practitioner should seek to bear all his patients, with their mental characteristics, in memory. The deepened effect on patients is well worth the extra effort involved in doing so.

A personal interest ought to be taken in each patient, and a true friendship will commonly result between the physician and one whose mentality has been deeply impressed by his wholesome thought.

Now listen attentively to this, for it is worthy to be pondered: *I have a conviction that the broad entrance into medicine of the psychic idea will have a powerful tendency to raise the moral status of medical practitioners.*

Having read what immediately precedes, the reader should not pass over the following. It may be said that truth does not need to study methods with so great care and to resort to small tactics in order to make an impression. It would not need to were the masses whom we are called to attend better acquainted with the determining factors in mental and physical experience.

The truth is that many educated people are densely ignorant of the relation existing between

mental and physical phenomena. The veriest pretender in medicine, even he who makes the alleged cure of disease a mere commercial enterprise, and whose bold claims remove him from the arena of ethics, finds many in high places his ready dupes, and sometimes his stanchest

FIGURE 12. A Diagrammatic Representation of the Relative Effects of Medicinal and Suggestive Treatment.

friends. For this reason I say, in order to reach and impress, the practitioner, and particularly he who makes suggestion his principal reliance, is justified in resorting to factitious methods in order to catch the eye of the struggling masses. It should be understood, however, that the justification is found not in the personal emoluments that may ensue, but in the vast good which the newer methods are capable of conferring on suffering humanity, who, but for being drawn out by artificial methods, might suffer on and ultimately perish.

The uplifting effect of psychic medicine is the bright promise of the day.

**Personal Magnetism.**

"He has no magnetism," is said of one, and, "He has a wonderful magnetic power," is said of another. What do these observations signify? Is there such an element

entering into the creation of what we term success?

What we characterize as Personal Magnetism cannot spring from good looks, from fine appearance, from gentlemanly demeanor, nor from interested attention, though it cannot be denied that these enter as constituents into the *summa summarum* of the seemingly inexplicable thing that so impresses all.

That a power to impress is evinced in some, and an entire lack of it is observed in others, there can be no mistaking. One man possesses power over others, and another possesses none. We look on and say: "What does it mean?"

The power of personal magnetism is so gentle, and yet so effective, that the person controlled knows nothing of the process; he believes himself acting from spontaneous motives and impulses, and yet he does the very things that the impelling mind of another dictates.

The chief secret of this so-called Personal Magnetism lies in the *positive* and consistent nature of its possessor. In some it is inborn and characterizes them from childhood. But it can be developed in all. You ask me how? I could give a series of exercises, which, faithfully followed, would make the weakest and most unimpressive strongly magnetic. But this is not the time and place to do so. Suffice it to say that the general principles of culture best calculated to develop personal magnetism lies in the direction of *self-discipline* with associated auto-suggestion. This means a consentaneous development of will-power through the setting of hard tasks and the faithful performance of them.

*The men who have moved the world are those*

*who have first brought themselves to a point where nothing was rated too hard as a condition of success.* They have always been those in whom habit was the servant rather than the master. They could forego personal ease and pleasure in order to win a coveted prize, and count the involved self-denial a delight. They have always been those who could marshal their forces, could concentrate their energies, could focus their thought, with the accuracy, the energy and the pointedness of a Yogi. *They were men of purpose,* and so must we be to acquire power.

Let me give some of the most important principles lying at the root of personal command over others.

1. *Have a purpose in all that you do.* Do not waste your energies on meaningless thoughts, words and actions.

This does not mean that you should never enter into the frivolities of life. It only means that you should "work while you work and play while you play."

2. *Do nothing without conscious thought.* Do not so much as touch a patient without thought. When examining, when treating, when operating, let the thought be: "You are under my restorative power." "I can see your troubles." "I can cure your ailments." "I am doing this for your good." "I expect to make you well," etc.

3. *Do not be found inattentive, no matter what you have in hand.* Do not allow yourself to fall into a reverie, save on proper occasions. At all other times have your conscious mind on the thing in hand, even though it be nothing more than eating.

This will be found an exceedingly hard task. The mind will wander and the more it follows its own bent the less obedient will it prove on rightful occasions. Therefore keep it well in hand. It should be a servant and not a master of the true Ego.

4. *Be strong and of good courage. Suggest to yourself many times a day:*

*"I can and I will."*

*"I am my own master."*

*"I can compel events."*

*"I am a true healer."*

*"The power to awaken curative energy is in me, and I can use it on occasion."*

Not only think it, but speak it aloud to yourself. If at any time you feel peculiarly weak and irresolute, clinch your fist and stamp your foot while you put all the earnestness into the sentiment at your command.

5. *Always evince confidence in yourself.* It is not enough that you feel it. *Show it.* Let every word and every act disclose self-reliance.

Egotism is despicable wherever seen. That is quite another thing. Self-reliance impresses.

"Trust thyself: every heart vibrates to that iron string."

Read what has been said elsewhere concerning faith. Faith is self-reliance; and it is something more: it is assurance of results.

"Faith, absolute, dogmatic faith, is the only condition of true success."

6. *Sincerity contributes much to personal magnetism.* Without it we cannot grandly achieve. "Be sincere, but don't be serious. The man whom nature has appointed to do great things is, first of all, furnished with that openness of

nature which renders him incapable of being insincere."—*Carlyle.*

*The way to all this is through dogged determination, reinforced, emphasized, made real, by frequent auto-suggestion.*

It will be recalled in this connection that auto-suggestion is most effective when given in silence.

"Let us be silent, for so are the gods." Thus runs an ancient sentiment.

**The Foregoing Neither Unimportant Nor Too Elementary.**

For some the foregoing may seem better suited to students than to physicians of years and experience. It may be so, but I venture to say that the earnest searcher after truth will not so regard it, even though it expresses nothing not already familiar to him.

Do not forget that to speak truisms often serves a good purpose.

It is hoped that these principles will be studied until they become indelibly impressed on the memory and will be practiced until they become ingrained into every-day life.

# IV.

# The Practice of Psycho-Therapy

(CONTINUED)

"These phenomena (of hypnotism) do not indicate a diseased condition which ought to be feared or suppressed, but should be looked upon as gateways to a higher knowledge, and therefore worthy of investigation and certain to reward it."—*Edward T. Bennett, P. R. S.*

"The problem of health, then, rests primarily on the regulation of mental action. Illness is always a sign of weakness, and, primarily, mental weakness. I have no wish to deny that unconscious action may be modified for good by the toxical action of drugs. It is undoubtedly through such action that curative effects are often produced. The irritant drug communicates a suggestion of augmented energy in certain areas, and organs, and nerve tracts, which effects desired results. That drug treatment does often effect cures in this manner cannot be denied. But drugs are uncertain in action and cannot be relied upon in a series of cases, without at the same time, by virtue of collateral irritation, doing possible harm. The great defect of the drug system is found in its unreliability. Uniform effects cannot be obtained. The advantage of mental treatment lies in the fact that it can be directed with precision, while its effects are not scattering and collaterally harmful. It can also be made to reinforce drug action and thus render it efficient. Moreover (and this truth should sink deeply into the memory), while in using drugs as a means of modifying functional activities we are teaching reliance on artificial stimulation. In mental therapeutics the mind learns to acquire permanent control in its own realm."—*Leavitt.*

"Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel on ox behind.
All that we are is what we have thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure."

—*Sir Edwin Arnold.*

# CHAPTER IV.

## THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

### How to Secure the Essentials of Success in the Patient.

Having reviewed at some length the methods of establishing in the physician the conditions of effective suggestion, we shall turn our attention to those equally important in the patient, and indicate as far as possible the means of securing them.

I have elsewhere dwelt upon faith as the most essential element in the giving and receiving of therapeutic suggestion, and it will be unnecessary for me to do more than mention it here.

The means of awakening faith have also been considered, and they will not be recapitulated.

### Importance of Attention.

Nothing is more important than to gain the attention of the patient about to be treated. I do not say that it is all-important, inasmuch as the subjective mind may be impressed while the objective consciousness is turned to other things. But the desired effect is facilitated by capturing and holding the patient's conscious attention.

Very nervous patients are easily diverted, especially by their sensations, and find it difficult, or even impossible, volitionally to concentrate on anything. At the same time many of them are suffering the effects of involuntary concentration.

While treating a nervous patient a few days ago I found her getting more and more agitated, until I feared that inco-ordinate action would throw her from the chair. She finally ejaculated an allusion to the condition, and I explained that she was failing to follow the thought I was laboriously trying to give her. She had been contemplating the very conditions that I wanted her to forget.

"Listen now," I said. "You are not following my thought. Think of what I am saying and your jerking will cease."

On proceeding with the treatment she speedily quieted, and the suggestions were evidently enabled to take a better hold.

"I am getting better," she said at the conclusion, and a brighter face and renewed animation betokened what her lips expressed.

The subjective mind is supposed to note every word and act with most scrupulous care and to preserve it in the memory.

"Since it is the subjective faculty that works the cure," says one, "why need we be concerned regarding the objective thought?"

It is quite true that the subjective consciousness is chiefly involved in every cure; but we may reasonably infer that beneficial results are facilitated by recurrence of the consciousness, again and again, to the suggestion that has found lodgment in its registers.

Whatever the tenable theory, observation teaches the value, though not the absolute necessity, of securing the objective attention.

**Media of Cure.**

I have spoken of faith as an essential

Good Position for Deep Hypnosis

element of cure, in both physician and patient. In many people, more particularly the uneducated and thoughtless, faith requires a medium, or object, on which to rest. When Jesus healed the blind man he moistened clay with saliva and put it on the man's eyes, after which he bade him go and wash. Why did he thus? Doubtless because his power was conditioned by the man's ignorance. To have merely spoken the healing word would have been insufficient. The patient needed to *feel* the action of the remedy, as many patients now need to *taste* the drug, in order that his faith might rise to healing pitch. It was quite different, as I have said, with the educated Centurion, who asked Jesus to "speak the word only," under the assurance that his servant, though absent, would be healed.

It follows that we must discriminate between patients. There are many who can easily accept a propounded hypothesis which appeals to their reason, and in treating such, for simple ailments, no drugs are needed. But, *when disease has obtained a firm root, and especially when it presents threatening aspects, we should omit no rational remedy that appears to be suited to the case.*

*Well chosen drug remedies have curative power over the human organism and in most cases ought to be exhibited.*

### HYPNOSIS.

We are now brought to a consideration of the condition of the patient *most* conducive to effective suggestion, originally termed *Mesmeric Sleep*, but later called by Baird *Hypnosis*.

There may be an essential difference between

mesmerism and hypnotism and yet few recent observers declare their ability to discern it. In the practice of mesmerism, contact with the patient's body is essential, while in the practice of hypnotism there may be contact or there may not. In any case I am convinced that the phenomena represent the effects of suggestion and accordingly we shall here consider them as identical.

**Methods of Inducing Hypnosis.**

Every physician who employs hypnotism has his own way of inducing the state. There is little emphasis to be put upon methods. In any case the object should be to convince the patient that a state of sleep is to ensue, and then, by suggestion, to take him through the stages of drowsiness and somnolence into deep sleep.

Charcot, the great French savant, who devoted much study to the phenomena of hypnotism, classified its phases into three groups, indicating, as he supposed, three degrees of hypnosis. A few years ago, at Old Salpetriere in Paris, Charcot, Jr., demonstrated to me these three stages in a private seance. But the symptoms of these various stages are themselves dependent on suggestion for their distinct development, in a new subject, and, in practice, the classification need not be regarded.

Most intelligent people are susceptible to hypnotic influence when properly exercised by those who are *en rapport* with them. One may not succeed to his liking in inducing the state, in a particular instance, at the first attempt; but, with

wise persistence and intensification of the ocular fatigue, there will rarely be a total failure.

*Modern practice has demonstrated that all people, at all times, are measurably susceptible to suggestion; that in silence and reverie they are far more so; and that they are most susceptible of all, in the state of deep hypnosis.*

**Suggestion in Ordinary Sleep.**

It has also been clearly shown that hypnotic sleep is not essentially different from ordinary sleep. In the latter, one is in relation to one's own unguided subconscious mentation, while in the former one is in relation to the mind of the operator.

It has been found that susceptible subjects, especially children, may sometimes be transferred mentally, during natural sleep, from the self-centered state into distinct relationship with the hypnotizer, followed by the development of ordinary hypnotic phenomena.

It has also been found that ordinary sleep need not be converted into hypnotic sleep in order to obtain a marked degree of suggestive effect. By beginning in a quiet way, so as not to awaken the sleeper, the suggestions can be offered with evident after-effect.

**Suggestion Under Anesthesia.**

I do not know who first demonstrated the possibility of suggestive effect on anesthetized patients. I have practiced it for years and with undoubted results.

The topic will be pursued at some length in the section on Surgery, to which the reader is referred.

**Suggestion During Hysterical Storms.**

A most favorable time also for effective suggestion is during the pseudo-unconsciousness of an hysterical seizure when the patient appears to her friends to be oblivious to all about her. At such a time the objective faculties are partially inhibited, but the subjective mind is peculiarly acute and able to accept a rational premise for more sensible and orderly behavior. That is a time when the patient will bear a strong impress and there need be no fear to use emphatic measures to secure it.

**How to Induce Hypnosis.**

Certain patients are so susceptible that no particular mode of procedure becomes essential. It may be enough to close the eyes, make a few passes with the hand and speak the emphatic word, "Sleep"!

But, as we cannot often reckon on obtaining results with so great ease, it is better to follow a routine method at the start. After a patient has been put to sleep a few times and the suggestion of easy control has been made, it will be found unnecessary to follow rigid rules.

There is no doubt that the operator acquires confidence and facility by experience. The oftener one sets his will against another *and triumphs*, the easier success becomes.

I have seen Voisin put some of his patients to sleep by directing them to gaze steadily at a bright ball suspended about two feet from the eyes and in such a situation as to tire the superior ocular muscles; I have seen him stroke others to sleep; and I have seen him hypnotize

an insane woman by merely laying his hands over her ears and pressing her face close to his, with a steady look.

There is no *best* method, and the operator will be guided by his own experience and the impulse of the moment. The most obdurate can sometimes be subdued by employing revolving mirrors; but these cannot well be used in office practice. I have succeeded in some cases by using heavy prismatic lenses that confuse and tire. Other methods—original, as I believe—are use of the graphophone for suggestion; and the inhalation of ordinary air slightly charged with an odor, through a tube connected with a phantom, or with an empty tank.

It is all suggestion and the aim should be to catch and hold the attention to the thought of sleep. It is not possible to hypnotize a subject to the point of sleep without, *in some way*, giving the suggestion of sleep.

Failure grows out of inability to overcome the objective mental activity.

A modified degree of hypnosis can often be obtained by startling effects; but the condition is not so favorable for curative purposes. They are mostly hysterical patients who can be thrown into hypnosis in this manner. Such subjects may resist all other methods. After having been subdued a few times, obstinate patients, like fractious horses, become thoroughly tractable.

*The simplest methods are usually the best.*

**The Phenomena of Hypnotism.**

Let the operator remember that it is quite possible to put the average patient into an hypnotic state the symp-

toms of which are largely determined by the suggestions of the operator, or in the absence of these by the preconceived notions of the subject himself. It is for this reason that a satisfactory classification of hypnotic symptoms cannot easily be made.

The loss of voluntary motion is the simplest phase of hypnosis observed after passing into a state bordering on sleep. You close the patient's eyes and then abruptly say:

"Ah, you are already asleep. Your eyes are heavy, so heavy that you cannot open them. Try as hard as you like, but you *cannot* open them. Now, I lay your hand on mine and you cannot remove it. See, it sticks like steel to a magnet. But I have only to speak the word and you are released. Open your eyes. See? They open easily. Take away your hand. Yes, you readily remove it. You do exactly what I tell you to do. You can't do otherwise—the fact is you do not *care* to disobey. It is far easier and pleasanter to obey."

This experience impresses the patient with a sense of *necessity*, and, so long as you do not ask anything unreasonable, or that does not comport with his sense of right, he will not think of disobeying. *A vicious man will do vicious acts under orders; but a conscientious man will not.*

Your patient may have had much pain. Lay your hand on the painful spot and say:

"You have no more pain. The cause of it has been removed, and you are free. *You are well, absolutely well.*"

Repeat this in similar words several times. Say it loudly; then whisper it into the ear. The suggestion is to be deeply impressed.

This is a favorable degree of hypnosis for suggestion; but it is not equal to that of deep sleep.

To carry the patient into the profound stage merely use suggestion. If in an office chair, put him into a semi-recumbent posture and suggest deep sleep.

These words will answer the purpose: "You are now *fast* asleep. Nothing can awaken you but my command. You are wholly oblivious to all but my words. Listen, now, while I speak."

The patient will nearly always do precisely what you command, and will appear to be in deep sleep—sometimes with the accompanying deep and regular breathing. Nothing will disturb him until you give the waking word, *provided you remain with him, and provided, also, that you do not insist upon something against which his moral or spiritual nature would rebel.*

It is easy to put one patient into a particular stage of hypnosis with mixed phenomena, while another will not enter it at all, though he will readily enter other stages, until experimented with a number of times. Idiosyncrasies show up very plainly in hypnosis.

**Position for Hypnosis.**

One characteristic of the hypnotic sleep worthy of early notice is that the patient, being in constant subjective relation with the operator, does not appear to wholly forget physical relations. In this respect the condition resembles certain phases of hysteria wherein the patient, during (to lay observers) an alarming attack of apparent unconsciousness, from which she long refuses to be aroused, sits bolt upright, co-ordination being sufficiently

maintained to keep her from falling. Likewise, the hypnotic patient does not relax, as in ordinary sleep, but the muscles are sometimes, but not always, rigid until softened by suggestion.

For this reason the question of position is comparatively immaterial. If the physician be treating at his office, the patient may be seated in his adjustable chair, and for the purpose of deep hypnosis is made to assume an easy semi-recumbent posture. (See half-tone.) For light hypnosis it is more convenient to seat him in an ordinary chair so that the operator may occupy a convenient position behind him.

When one is not practicing hypnotism in a wholesale way, as I have seen it done abroad, there is no occasion for all the machinery of bright balls, revolving mirrors, etc. The simpler methods and the quiet, easy positions are to be preferred, as they are more likely to please people of intelligence and secure from them the greater confidence.

The more the patient comes to believe in the power of the healer, rather than in the means employed, the more satisfactory the results. *But I caution the operator again in behalf of truth and the beneficent results likely to follow the apprehension of it, to aim ultimately to bring the patient to understand that the* TRUE CURATIVE POWER LIES IN HIMSELF, *and that all the physician can do is to arouse it, by various means, into renewed activity.*

The most efficient measures of cure are always simple. The chief effort is always to be directed toward establishing the necessary confidence of the patient in the means employed, in the physician, but *most of all in himself.*

**The Scope of Hypnotic Control.**

As in the instance of other manifestations of nature's hidden forces, the fancies of those unacquainted with the phenomena in their details are disposed to run riot. The true power of the hypnotist has been misapprehended and the effects of hypnotism on the subject have been misinterpreted and exaggerated.

The will of the hypnotized person is not under the power of the operator. Let those who think it is experiment on a subject or two and they will become convinced that *one cannot be so controlled, either in hypnosis or out of it, as to commit an act to which his volition had not already given tacit consent.* The truth is that our moral principles and impulses lie mainly beneath the floor of consciousness and when one is pressed to do what does not accord therewith there is an emergence of the true nature and one comes to one's waking sense and then the resistance is determined by the ordinary processes of inductive reasoning. Press the hypnotized patient to do some grotesque or immoral act too far and he will waken. There is revolt.

Now this return of a hypnotized subject to normal conditions, against the purpose of the operator, does not prove, as some have supposed, that hypnosis is really an objectively conscious state in which he comprehends his true environment. Would they take this position with respect to normal sleep? During the latter we are not objectively conscious of what is going on around us, and, in our dreams, we accept most absurd situations without protest. The stealthy burglar may be prowling about and we

know nothing of his presence, until something occurs sufficiently out of the ordinary to cause our sleepy consciousness to assert itself. The mind in sleep readily adjusts its actions to environment, not only present environment, but prospective as well. Go to bed in a sleeper before it leaves the station and very likely you will not be awakened by departure of the train, though one-half the noise and motion would have started you in fright from your own bed at home. The hypnotized subject gives himself up to be dominated by certain ideas and an attempt to lead him beyond that point of concession will result in waking him.

As much may also be said concerning post-hypnotic suggestion. It has its bounds set up by the subject's own ideas of consistency and decency.

**Has Hypnotism a Pernicious Effect on the Subject's Mentality?**

The testimony of all practitioners of experience is that no ill effects have been observed. Among those who thus testify I have elsewhere mentioned Forel, Liebeault, Bernheim, Wetterstrand, Van Eeden, De Jong and Moll.

**The Hypnotic Suggestion.**

The hypnotic suggestion differs in no essential from other suggestion. In giving it one should remember that subconscious mentation is surprisingly logical, and that the suggestion itself, when presented, should have logical order and be a fair inference from what has preceded it. What has been termed *apper-*

*ception* does not pertain alone to the objective mind. The subconsciousness, on receiving knowledge, immediately sets to work to associate it with ideas already possessed and prepare it for subsequent use. There is a process of reasoning set up, perhaps, as would appear, not of an inductive nature, the result of which is felt upon the sum total of life's action.

It follows from this that the more rational the suggestion the more likely it is to have the designed effect. Our conclusions are usually arrived at from either a conscious, or an unconscious, process of reasoning. Even many of our so-called intuitions have a solid foundation on subconscious mental action, though to us they seem spontaneous.

In suggesting, then, endeavor to follow some rational order.

In affirming health give the *rationale* of the assumption.

Trace the beginnings of disease back to faulty subconscious mental action, and explain that, in both the hypnotic and the post-hypnotic state, mind is dominant.

Show how quickly pain leaves on asserting its absence.

Explain the law of faith and the certain action of it in the relief of ailments.

All vital action is determined by law and to work with law is to cure our ills.

Show how the curative action of remedies can be impeded or aided by our attitudes of mind.

All this is rational, and will be accepted as such by the patient.

Put the suggestions into the tersest and clearest language lest they be misunderstood, and

repeat them again and again, so that memory of sounds may aid in impressing the ideas.

A suggestion that runs along the lines of preconceived notions is more easily accepted, and, for this reason, the physician using it should endeavor to acquaint himself with the mental grasp and peculiarities of his patients. To the religious, there must at first be nothing to unsettle long-established beliefs. Seek to suit the suggestion to the case if you would best succeed. It would be futile to present theories of God's love and care to an atheist, just as it would be unwise to dilate on the action of remedies to one strongly prejudiced against them. To be sure the mind may be gradually changed in its convictions by a series of treatments, especially if the patient be clever and the arguments well put; but my reference has been chiefly to immediate effects.

Perhaps the point is well enough made by saying that much knowledge and discretion are required to carry out effective suggestive treatment.

**Awakening the Patient.**

A good deal of silly talk has been made over the alleged difficulty of awakening certain subjects.

The truth is that the operator need never fear such a complication. Most subjects, left to themselves for only a few minutes, will waken, unless a positive order to do otherwise be issued. There may be an occasional hysterical patient who will refuse to respond at once to the waking order; but even she need occasion no anxiety.

It is well to give a suggestion concerning the

duration of sleep and the mode of waking from it in the early part of the treatment. Tell him that he will remain asleep, no matter what may occur, until he receive the waking command from you. "You will waken when I blow on your eyes," is a good form of suggestion.

Always follow the same method of arousing the patient and he will be unable to remain asleep after receiving the usual signal.

Some patients cannot bear to be aroused suddenly. The effect appears to be much like that produced by a sudden start from natural sleep. Those thus aroused may complain of an unpleasant dizziness. Say to the subject:

"Now I am going to awaken you. I shall blow on your eyes, and then you will slowly return to the wideawake state, *feeling fine.* Now we are ready. (He blows on the closed eyes.) See, you are coming back. All things have changed and you are feeling, oh, so well."

There will at first be small movements. Then the eyes will open, at first with a curious expression as though a bit surprised at the environment, and at last the condition will become normal. The phenomena are much those attending an awakening from ordinary sleep.

**The Effect Depends Largely on the Operator and His Methods.**

The methods must be suited to the cases. All cannot be treated alike if we would get the best results. Brusqueness is well suited to certain people; with a few one cannot succeed without it. But in general it is far better to employ gentleness and kindness.

**The Aim Should Be to Educate.**

*The physician should never lose sight of the thought that to cure a patient means to educate him.* Education means learning how to think. One who is suffering from physical disturbances is disclosing the effects of wrong thinking. He may be conscious of none but the most approved thoughts, for the damaging concepts are commonly *unconscious thoughts. The subjective has hold of a wrong premise, and is following the reasoning to a logical conclusion.* There is where the trouble comes in.

By means of hypnotism we are enabled to reach the subjective consciousness most effectively, and, from time to time, we make an impression upon it. A single treatment does not often avail. It may set things right for the moment, but the vicious action has been so long established that there is no speedy reversing of it. Correction must be made time and again, and new premises must be gradually built, until, at last, even inherited, as well as acquired, tendencies to wrong action are wholly overcome.

**The Salient Features of Required Education.**

In giving suggestion, whether of a systematic or of an irregular character, the physician should remember that the average individual needs education that shall look to regulation of the emotional nature. Feeling run riot is the bane of both the mental and physical organism.

*Not suppression, but regulation, of one's emotions is the great desideratum.*

It has been demonstrated that strong emotions of a disquieting nature are always pernicious if allowed to gain ascendency, while those of an opposite kind are clearly beneficial. We are not to infer that our proper course is to suppress the former and revel in the latter. A certain degree of anger, on occasion, though it may generate a toxin not altogether wholesome to the physical organism, is not to be condemned. The system needs some foes to keep its forces in good trim. Perpetual peace in both an individual and a nation is weakening and disintegrating. The internal dissensions which are common to protracted peace quickly disappear in the presence of a foe, for the common interests, at such a time jeoparded, tend to establish solidarity of sentiment and action.

But unbridled emotion is always harmful, and it is against this that we ought to caution our patients.

"Anger, anxiety or fear will poison the secretions of the body," says Dr. Arthur O. Sax; "anger or fright promotes a secretion of poison in the sac of a venomous snake and this is where the snake is ahead of man. We have no organ in which we may store the toxins which we develop for the same purpose perhaps as snakes and consequently we poison ourselves with the material which was meant for our enemies."

It is true that a strong character is impossible without strong emotion. It is an expression of dynamic energy.

"The ennobling difference between one man and another," says Ruskin, "between one animal and another, is precisely in this, that one feels more than another."

It is the difference between the rushing, pushing, roaring, uncontrolled waste of power ex-

pressed in the rapids of Niagara, and the silent, but tremendous, effect of the same power harnessed and made to transmit electric energy great distances for useful purposes.

*Man does not want less feeling, less true emotion, but he wants it so controlled that it shall be a minister to mental and physical needs rather than a destroyer of mental and physical vitality.*

There are countless instances of disease, both organic and functional, caused by various disturbing emotions. My readers very well know that malignant disease is far more likely to develop under the influence of depressing mental states.

The people need to be taught the tremendous influence of mental upon physical conditions.

Women suffer more because their emotional nature is less disciplined than man's. They are ruled by feeling. Mainly from this cause women have become bundles of complaints. A well woman is becoming an exception. Women need to have their weaknesses pointed out and to receive suggestion that shall lift them to a higher mental and physical plane. Once make them believe that their physical redemption lies along the lines of better self-control and they will gradually be raised to a healthier and happier state.

"The part of wisdom as well as of courage," says Prof. James, "is to believe what is in the line of your needs, for only by such belief is the need fulfilled."

Men are just as sadly in need of education. The sense of restless energy impels the young man to action. He feels an uneasiness that demands expression. Instead of turning that energy into wise and useful channels he lets it run to waste in practices that, for the moment,

seem to satisfy. By continuance these customs become fixed habits and the man's moral and physical powers suffer deterioration.

Our various appetites are doubtless given us for enjoyment as well as service. They need only direction and wise control. We should eat and drink wholesome things and not overindulge even in these. Every function of the body was intended to be exercised and when kept under wise regulation by volition such exercise ministers to health and happiness. But excess destroys both and the moral nature—which is built up by volition—falls into ruin, carrying down the physical with it.

Men need to have their weaknesses pointed out and to be impelled into healthier and happier living by the power of suggestion.

Of all emotions that work pernicious effects upon the mind and body fear is the most potent and destructive. There is probably no one who has not, at some time, felt its dominating power. Men and women of all classes and conditions are suffering its effects. Few realize its evil influence, while fewer still know how to rid themselves of it. *Relief lies in the direction of suggestion, and nowhere else.*

> I find a foeman in the road, called Fear:
> To doubt is failure; but to dare, success.

**Post-Hypnotic Suggestion.**

A singular feature of the phenomena of hypnotism is known as Post-Hypnotic Suggestion. In it we appear to find positive proof of the duality of mind. It is available for curative purposes.

For example, the patient, while in hypnosis, is

told that, at a certain time, he will experience a sensation of a certain character, and, at the time appointed, surely enough, without recollection of the prediction, he does experience it. We will suppose he is told that a remedy about to be prescribed for his relief will, on its third repetition, be distinctly felt to assist curative action as indicated in a sensation of warmth extending all through the body, and a sense of revulsion in the affected organ, and that these sensations will be succeeded by a consciousness of positive relief and an assurance of rapidly-returning health.

Can you not see what an instrument for good such a suggestion may become?

I give this as a mere illustration. Of course the suggestion will be varied to suit particular cases.

It will be found that most patients receiving such a suggestion will experience the symptoms mentioned and be correspondingly benefited thereby.

The possibilities of post-hypnotic suggestion are very great, and he who most wisely avails himself of them will be most successful.

# V.

# The Practice of Psycho-Therapy

(CONTINUED)

"*Tell him that his very longing*
*Is itself an answering cry;*
That his prayer, 'Come, gracious Allah!'
Is my answer, 'Here am I.'
Every inmost aspiration
Is God's angel undefiled;
And in every 'O my Father!'
Slumbers deep a 'Here, my child.'"

"Unconscious education is more powerful and lasting than conscious education. Habit goes farther than precept, and we must ascribe most of our successes with ourselves to the formation of good habits.

"Accordingly, the way to check a bad habit is to form a good one in its place. Character represents but the sum of one's habits."—*Leavitt.*

"All being assumes form. Every thought, however fleeting, tends to unite with feeling; every emotion, however vague, tends to unite with thought, becoming an idea—a thing of life, and taking form in the cosmic matter which is the matrix or mother principle."—*M. Woodbury Sawyer.*

# CHAPTER V.

## THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

### THE PLACE OF SUGGESTION IN ROUTINE PRACTICE.

A physician's experience consists largely of a routine of duties that are made bearable by a sense of suffering mitigated and disorders healed. The doctor goes through the daily grind with a degree of cheerfulness and courage incomprehensible to the lay mind that may see only the melancholy and disagreeable features.

But the physician who loves his work is never satisfied with following exactly the same course and using exactly the same remedies day after day. To him

"Every day is a fresh beginning."

The experience of yesterday must be improved upon. He utilizes the lessons of past failures and gathers all his powers for a new and more promising attack on his obstinate foe. He is continually studying and planning.

Many innovations are suggested; many new remedies are offered. From among them he selects those which to him appear most promising. He finds himself too often worsted to be satisfied with his present equipment.

A means of cure that fits into the grooves of practice, that does not involve cumbersome apparatus and that can be utilized in the office and at the bedside, must be recognized as a *desideratum.*

*This is precisely what suggestion offers.*

The purpose of the author is to illustrate the value of suggestion, to show how it can be adapted to practice and made useful under the inconstant phases of morbidity.

### USES OF SUGGESTION IN MEDICAL PRACTICE.

Modern practice has a distinct line of demarcation running through it and the two grand divisions are termed (1) Medicine and (2) Surgery.

**Demeanor of Physician.**

The physician commonly meets his patients either at his own office or at the bedside.

The very courtesy with which the patient is greeted has the power of a suggestion in it. There, of course, should be an intimation of personal poise and power in it which cannot fail to impress the patient and to pave the way for the curative suggestion that may follow. To the patient it also bespeaks interest; and since interest in turn implies sympathy, the sufferer hails it as a prophecy of help.

**The Examination.**

Means and methods of investigation play an important role that the charlatan has been quick to recognize and utilize. The average patient is impressed by an array of instruments and is mystified by their use in diagnosis. The stethoscope, the speculum, the ophthalmoscope and the microscope have a utility beyond, if not above, that for which they were designed.

On the other hand, there is a suggestive power in a renunciation of all these, and an examination, the penetration of which appears to make all these helps unnecessary.

We find, upon reflection, that we are daily employing suggestive therapeutics in our routine practice, in most instances without having recognized its true character. In the speech, in the expression of countenance, in the bits of civility, or the lack of them, we are preparing the minds of our patients to receive as truth the more direct assurances that may be given.

**Positive Diagnosis.**

Then, when we have examined our patient, the manner of making known our conclusions carries much weight. A spirit of uncertainty chills and paralyzes. During the progress of an examination the patient is usually a keen and wistful observer. He realizes that on the conclusions derived from it much of his weal or woe probably depends. It is a wise physician who remembers these truths and who seeks by word and look to disclose the recognition of a chain of symptoms that mean much to the subject's discriminating vision.

At the conclusion of an examination only positive opinions carry much force. To express uncertainty in diagnosis or prognosis is always weakening. It is far better to be positive and err than to be wavering. You can be forgiven if wrong, for your very assurance will have done the patient a certain amount of good, even though it was only for the time. Clear notes are more pleasing than mere noises, for they are musical. It takes courage and confidence to be positive: anybody

can be negative. A positive conclusion, after a careful examination, smacks of skill and ability. Says Dr. Carpenter:

"That the confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed as the generalized result of experiences of the most varied kind, extending through a long series of ages."

When succeeding to a case that has been dragging under the care of others until discouragement makes a cure under existing circumstances impossible, the patient must be infused with new courage if one hope to succeed. Without violating any ethical principles it is possible to do this. The chief study should be fixed upon the best manner of compassing one's purpose.

Diagnostic and prognostic conclusions that are jumped to will not be likely to impress; and it may not be wise to venture a positive opinion at the first visit. The lawyer prefers to reserve his opinion until he has had time to examine authorities and reason out a conclusion. If contra-indications do not clearly forbid, the effect of withholding one's opinion may have a good effect.

**The Prescription.**

The prescription should be a finality. All the suggestions ought to lead up to it, so that at the last the patient's mind shall be riveted upon it. Indications of deliberate thought concerning the treatment have a wholesome effect. There is a period of evident uncertainty, during which the physician discloses an effort to differentiate; and then follows the final choice. The patient and friends are impressed by the mental action and interaction of

the process—the play of mental forces—as the physician weighs physical and mental indications.

Having chosen the remedy, its action is assured by giving the patient definite indications of what you expect from it. The remedy itself should not be disclosed. The deeper the air of mystery the profounder the effect. It has been a common practice with certain eminently successful physicians to work up their patients' minds to a high degree of expectation and to create a vivid conception of the promised action of the remedy before administering it.

Such a practice is founded on psychic principles and is to be commended. Besides, the effect is far more likely to develop what we seek if the remedy be carefully chosen and the suggestion correspond to the pathogenetic action of the drug.

*Do not forget that action is always more easily excited along lines of least resistance.*

It is wise to enter into an exegesis to the patient of the expected action of the remedy, and after doing this the effect is intensified by being most explicit concerning the directions for taking it. I have found good effects from having each dose of the drug put into a glass of hot water and slowly sipped. Patients have reported that they formed a real liking for such a draught because of the marked effect observed.

*Remedies given in any unusual way, as by hypodermic injection, are more pronounced in their action, as I have demonstrated a thousand times.*

Precise directions with respect to the intervals between doses are of much value. I knew an old doctor, now dead, with little knowledge of

medicine and no general education, whose success, which was quite wonderful, was due to the very causes just alluded to. His remedies were thought to have magical virtues, and they certainly did appear to work some surprising cures. But the results were almost wholly due to the suggestions made, though I do not suppose that even he was aware of it.

There is this to be said concerning the remedies themselves: *None have so pronounced effects as those which the doctor himself dispenses.* Drugs that come out of a store where every one can be served, and where the air is redolent with the emanations from them, do not carry the same influence as do those carefully put up by the physician and given out by his own hand, with explicit directions.

Proprietary remedies, with general directions, are to be discountenanced.

In connection with the prescription there are a thousand ways of projecting powerful suggestions that cannot fail to act with helpful energy.

*When once the principles of psychic impression are recognized, one finds innumerable occasions to avail one's self of their aid.*

**Bedside Visits.**

In house visits the opportunity to practice suggestion is equally great. The patient is usually in bed, and expectant. It is, say, the first visit. It may be that you come as a stranger, but more likely you come as one concerning whom the patient and friends have heard much. There is alarm in the household, an unfavorable outcome being feared. Agitation,

fear, hope, grief have wrought their full measure of disturbance in the minds of all.

Under such circumstances every word and act of the physician is full of significance to the patient and friends. How closely they scan his countenance! Is there a ray of hope to be found in his face? He looks grave and perplexed: this must mean that he sees little chance for the patient. But hold, he has found a new line of symptoms. His countenance brightens. He had smiled before, but with an expression of pity and grief. Now it is plain that the smile carries abundant hope. Then comes assurances. The patient, though very ill, he thinks shows signs of beginning recovery. The hidden forces of nature have evidently acquired new energy. The prescription? Well, there are but a few remedies required—perhaps but one. They will fit into right places and give added power. "Courage, now," he says, "we are in the broad sunlight when we thought we were under the cloud. All is well."

Under such conditions we nearly always find that Health waits just around the corner.

*How little does the average physician realize the tremendous forces at his command, awaiting only deft manipulation to adapt them to his aid. He who recognizes them and learns the laws controlling their utilization becomes a real wonder-worker.* THIS IS THE TRUE THAUMATURGY OF MEDICINE.

**Frequency of Calls.**

In carrying out suggestive treatment the patient ought to be seen at short intervals. The movement begun needs to be sus-

tained. There will be a strong disposition on the part of the patient to drop again into the ruts now so deeply worn and he will have to be lifted out time and again and set on smooth ground. To secure co-operation in the attempt at restoration it may be advisable to make what will look to an economical patient like unnecessary expense. There are many people who think a few office calls or house visits, distributed through much time, ample provision to effect any cure. If the patient be really unable to pay, the physician must do as he has always done: charge his services up to "profit and loss." But a penurious spirit on the patient's part will seriously handicap the physician's best efforts to make a cure.

Be plain. Insist on having your own way in the treatment, and, if refused, decline the case. Your success as a physician at the last depends on your achievements, and you cannot afford to fritter away your energies on those who are determined to restrict your necessary attentions.

# VI

# The Practice of Psycho-Therapy

(CONTINUED)

" S'pose success don't come at fust;
What be you goin' to dew?
Throw up the sponge and kick yourself,
An' go to feelin' blue?
Uv course you ain't; your goin' to fish,
An' bait, an' bait agin;
Bimeby success will bite your hook,
And you will pull him in."

" The power of mental concentration is a most desirable one, and yet it will prove a source of distress unless properly disciplined. The hysterical patient belongs to the wrongly-concentrating class. She sets her thought upon morbid sensations and unwholesome concepts. The most pronounced types of hysteria are oftentimes manifested in those of much mental and physical strength. They are examples of energy going to waste. They are the most obdurate class of patients. Convergent mental strabismus in women of strong volition and developed mind can be relieved only by clever management and oft-repeated suggestions of a graded character. These patients can be cured, but much time and effort are required to effect the desired result."—*Leavitt.*

Let this be your teaching: "Anticipate nothing but good in the future. Burn all doleful prophecies; they are lies. Some evil must befall you, but those about which you are certain will never come true. The Devil is no prophet."
—*Frank C. Haddock.*

In a recent number of the *British Medical Journal* this frank admission is found: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady. *This is not learnt in hospitals.*"

# CHAPTER VI.

## THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

### NON-ROUTINE SUGGESTIVE TREATMENT.

Thus far we have considered mainly a physician's routine treatment and have pointed out certain features of it peculiarly open to the adaptation of psychic impression. Now we will turn to more pronounced suggestion and offer certain modes of treatment, the effect of which has been repeatedly verified.

But before entering upon a detailed relation of these it will be well to refer again to some principles of treatment that deserve to be emphasized.

It has elsewhere been said that a suggestion, to be most effective, should be given with energy and impressiveness. This feature of treatment is all-important. I shall not attempt to do more than lay down general rules of procedure, indicating certain features of treatment that have given me good results

**Darkness.**

Mind readers claim they succeed better in their tests when blindfolded than when moving and reading with open eyes. The eyes of the clairvoyant are usually closed when she is "reading." Why? Because distracting sights are shut out by darkness. They would probably do better still with the sense of hearing dulled through muffling.

In concentrating the mind we seek to get as far away from the sense vibrations as possible. I often find myself closing my eyes when making a tactual examination of patients, and even when sitting alone in thought. In shutting the eyes we bar out much of the distracting world of physical phenomena and enter the realm of shadow, which we proceed to people according to our fancy.

In pursuance of this theory and to insure the banishment of all diverting sights, we may put the patient into a dark room, or we may insist on closed eyes.

With the avenues of vision in some such way shut off, the mind of the patient has less material upon which to operate and is more easily concentrated upon the suggestions that may be given.

The suggestions themselves can be most conveniently given by word of mouth, the utterance being slow and distinct, bearing to the sense of the patient an impression of sincerity and truth. Since the mind of one who is ill has less than the average amount of stability, attention is easily diverted. Accordingly it will be found advisable to occasionally recall the possibly wandering thought by sharp and forcible commands, like, "Listen," "Now hearken," "Notice what I say," etc. It is well to repeat a suggestion in the identical words, time and again, so that the ear may hold, and later reiterate to the subconsciousness, what the consciousness does not at the moment fully comprehend.

The suggestions are given much greater force also by a few introductory remarks in the way of preparation for what is to follow. Dilate, if you

Digital Treatment of Spinal Nerves
(Histrionic Suggestion)

please, on the wretchedness of present conditions and give positive assurance of the restoration to ensue. Explain briefly the manner of its coming, in relief of pain and an increasing sense of health stealing into every part. Health is to grow out of unwholesome conditions; light is to dispel darkness; faith is to supplant despondency; and the fruits of the Spirit of Life are to become manifest.

The character of the talk will be determined largely by the intelligence of the subject. The healer's success will depend in great measure on his ability to interpret his patient's character and to supply his peculiar needs.

While in the darkness, an affirmation may be fastened in the mind by turning focused rays of light upon a slate or chart, whereon, in plain letters, the affirmation appears. One can readily fancy the effect of this when the written or printed suggestion is tersely put.

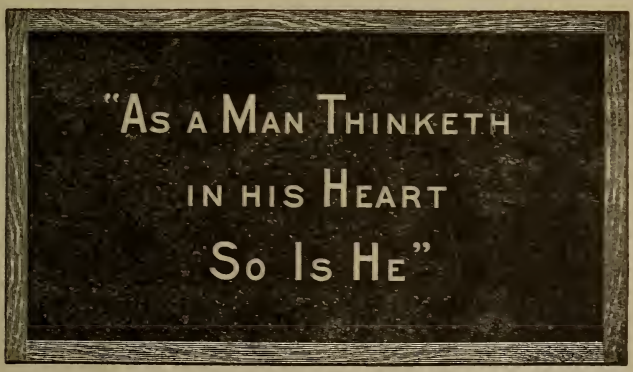


Figure 14. Slate with Sample Suggestion.

Another method of impressing, well adapted to office practice, is the use of the graphophone.

The physician can make his own records, and, with slight expense, provide records specially suited to individual cases.

The procedure is made most effective by use of the tubes. The words then come as though spoken loudly into the ears, and the impression is correspondingly strong.

The same machine can thus be used both to soothe and to excite. It is capable of giving most pronounced suggestive aid to those who are not only confined to the bed, but even those who are objectively unconscious. For certain cases it is serviceable in office practice.

A helpful suggestion repeated again and again cannot fail to contribute much aid in the cure of disease.

**Close the Patient's Eyes.** It is not always either advisable or possible to treat patients in a dark room. Fortunately we are able in other ways to shut out diverting and distracting sights.

For ordinary office treatment I deem it best to seat the patient in a chair with a moderately low back. The physician should then take a position behind the patient and lay his hands upon the forehead and eyes. The position is convenient, modest, and, I may add, commanding. It is one that the most sensitive woman would not object to. It is the most desirable position for suggestive treatment, whether the intention be to give the suggestions with, or without, hypnosis.

**Suggestion by Manipulation.** One of the most popular methods of administering suggestion is that com-

monly known as Osteopathy. There is a certain amount of benefit to be had from the passive exercise that it affords, just as there is from massage, of which it is really another form. Men are more successful with it than are women, because they have more physical and mental strength.

Digital pressure on either side of the vertebral bodies throughout the entire length of the spine, accompanied with an explanation of the good to be derived from such massage in the vicinity of the sympathetic ganglia, is sure to be of much service, especially to those who are neurasthenic.

With regard to such treatment it will be understood that the more stress put upon the suggestion of good to ensue, the better the result. There is little room to doubt that the beneficial effects resulting from all forms of manipulative treatment proceed from the psychic impression that they make.

**Suggestion with Vacuum Treatment.**

What has been termed "Vacuum Treatment," which is the application of cups to a part, most frequently the spine, falls within the same category. It is a mode of treatment from which much good may be had in many cases, especially to those with spinal lesions, provided the suggestion of rational effects be properly made. I have a few patients who regard it as a panacea.

**Suggestion with Electricity.**

I had been using electricity a long time before I became convinced

that its true value was to be found in the energy of the suggestion that it gives. I now have no doubt of this. It is one of the best agencies for cure that the physician has at command. Everything associated with it has a psychic smack. First of all there is the fear with which many regard it. In school days they may have experienced one of its "shocks" with which the teacher loves to illustrate the electric energy, or from some "family battery" they may have taken a dose through the hands, and the sensation has left a memory of rather an unpleasant experience. Then there is the thought that electricity lights our houses, runs our cars, kills our murderers, and flashes in the lightning that illumines the heavens in the darkness of a thunderstorm.

The quiet energy of the regulated current, known to be so potent, is impressive. After a first gentle treatment most of my patients express their emotions and testify to the mental effect produced by such an ejaculation, as: "Electricity is a wonderful thing, doctor, isn't it?"

To those of my readers who have used electricity with benefit, let me say that, if they will now distinctly associate with it the psychic thought, and seek by means of it to augment the power of curative suggestion, they will witness thaumaturgic phenomena such as would have set the old world ablaze with enthusiastic reports of Divine interposition in behalf of ailing humanity.

**Suggestion with the Inverted Plane.**

While I am mentioning some

of the many means by which we may deepen curative impression I should not omit the Inverted Plane. Two-thirds of life is spent with the trunk of the body in an erect position. This means that those parts of the body below the cardiac level are all this time being easily supplied with the circulatory fluid, while those above the same level are receiving their supply at an expense of greater effort. Not only is this true, but we should remember, in the same connection, that the blood on one side is being lifted back to the heart against the force of gravity, while from the other side it is materially aided on its return by gravity. The result cannot fail to be a more or less unbalanced circulation, the results of which can plainly be traced in later life.

I do not need to stop here to expatiate upon the ill-effects liable to result from such a natural partiality in the sanguineous distribution. My purpose is only to show that the *possibility* of harmful effects constitutes a basis for an expedient that greatly aids in administering curative suggestion. *You* may deny, if you will, the harmful tendency of the conditions mentioned, at the same time there would be no difficulty in convincing a *patient* of the possibility of harm resulting therefrom.

My plan of treatment is to use the adjustable office chair, and, after placing the patient upon it in the dorsal position and lowering the leg support so as to prevent sliding when the head is depressed, give an incline of ten or twenty degrees.

In this position the patient is allowed to remain, if reasonably comfortable, for ten or fifteen minutes, during which time the suggestion of

help from the treatment is being impressed. She is then returned to the horizontal for a few moments before being allowed to assume the upright posture.

Of course this treatment is not adapted to all cases, and with old people it should be used with much caution, if at all.

**Suggestion Expedients at the Bedside.**

In addition to certain of the expedients already mentioned, in hospital and domiciliary practice, there are others of which the resourceful physician may avail himself. Among them are sponge baths of alcohol or water containing substances that will gently tingle when applied to the skin. A few drops of capsicum or cantharis in a pint of water will serve the purpose. If applied over the seat of the trouble it will better serve the purpose.

The true effect of these, as of most other applications, including sinapisms, is derived from their psychic action. Anything of the kind holds the attention to the affected region, with the associated thought of cure. The action is much like that of most efficient remedies given internally. The chief difference lies in dependence on the selective power of the latter and the direct application of the other.

The objective and subjective attention brings about the curative movement. *It is an axiom of demonstrable psychology that attention determines action.*

Then there are the colored rays of light, the oft-repeated assurances, the cheerful faces of attendants, the suppression of all signs of serious

anxiety, the hanging of beautiful pictures and cheerful mottoes, the reading of selected stories and humorous bits, together with the thousand-and-one things which will occur to the mind of one who has faith in the curative power of mental suggestion. All these are useful in their several places.

"What would'st thou? All is thine.
The ways are opening for thee,
The light of truth doth shine.
Then halt not—question not—
Be still and assert the I."

# VII.

# The Practice of Psycho-Therapy

(CONTINUED)

"At least ninety-eight per cent. of our mental life is subconscious. If you will analyze your mental operations you will find that consciousness—conscious thinking—is never a continuous line of consciousness, but a series of conscious data with great intervals of subconscious. We sit and try to solve a problem and fail. We rise and walk around, try again and fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought or of a truth, but we can, as it were, guide the ship by the moving of the helm. *Our mentation is largely the result of the Cosmic Whole upon us.* Annihilate the Cosmos and our thinking would instantly cease."

—*Prof. Elmer Gates in "Mind Building."*

"Finally, if beneath a fanaticism and the extravagance of men blindly seeking relief from pain, some glimmering truth makes way, that truth also it must be for science to adopt and to utilize, to clarify and to interpret. By one method or other—and her familiar method of widespread cautious experiment should surely be the best—science must subject to her own deliberate purposes that intelligent vital control, that reserve of energy which lies beneath the conscious threshold and works obscurely for the evolution of man."—*F. W. H. Myers.*

# CHAPTER VII.

## THE PRACTICE OF PSYCHO-THERAPY—CONTINUED.

### SUGGESTION IN SURGERY.

Suggestion finds in surgery a rich and productive field, but one wherein its value has thus far remained almost wholly unrecognized, its power but partially utilized.

Surgery has wrought marvelously during the last generation. Its praises are sung on every side. "Great is Modern Surgery," we may well cry. It has done much.

It is customary to ascribe the tremendous advances in this department very largely to improved technique, and rightly so, I verily believe. But they have not come alone from innovations along the line of cleanliness. The process has been complex and, in a measure, inexplicable. I know a surgeon who gives little heed to the modern methods of sterilization, who in his precautions is but slightly in advance of the operator of three decades ago, but whose results, while not so free from suppuration, discomforts and deaths as those of the more scrupulous surgeon, are far better than those following in the wake of old-time surgery.

**Suggestion a Factor in Surgical Advances.**

Now, why is this so? It does not prove that modern precautions are

inessential; but, in my opinion, it does prove that other and hitherto unrecognized causes are playing important parts. Public confidence in surgical procedures is at its height. The faith of the surgeon in himself has become established. The atmosphere of the operating room, and, indeed, of the whole hospital, has been relieved of much of its fear-thought. Expectancy with a smile, instead of a tear, stands on tiptoe.

This, my fellows, is one of the hitherto unrecognized causes of our present success to which I allude and the chief one that will now be pointed out. By recognizing the psychic factor as a distinct and valuable element of success and utilizing it to its full value, surgery may be carried to a still higher plane of utility.

In an earlier part of this work I have made allusion to certain reprehensible excesses and defects to be found in surgical practice. These, when overcome, will enable it to find the place in disease cure wherein it rightly belongs and which it will be sure to fill with unexampled efficiency.

**Suggestion in the Surgical Examination.**

In an earlier part of the book I took occasion to point out, in few words, the essentials of a first surgical interview as seen from a suggestive standpoint. It may be well to refer to that in connection with what here follows.

**Suggestion During the Operation.**

To so important an event the patient comes with mingled feelings of fear and confidence. The mind of a thinking being can-

not well be wholly cleared of fear in the presence of a crisis which strongly menaces physical existence. Happy is the patient who can muster an array of cheerful feelings and who looks forward to the outcome with a good degree of assurance. Happy, also, the operator who refuses to see aught but a cure in prospect for the patient upon whom he is distinctly called to operate, and whose demeanor does not belie his feelings.

**Suggestion in Anesthesia.**

Do not be startled when I say that anesthesia is akin to hypnosis; and do not spurn the demand that we demean ourselves with circumspection in the presence of the former as well as the latter, *through fear of prejudicial suggestion.*

*The meaning of this is that I have a settled conviction that the anesthetic state, while not one of objective consciousness, is nevertheless one of suggestibility.*

*We are to remember two things in this connection*: (1) *that the subconsciousness is ever alert and* (2) *that objective consciousness is not essential to effective suggestion.* I state this as a theorem, and shall leave the proof to the clinical experience of my readers.

**Suggestion in Giving the Anesthetic.**

Before beginning the anesthetic, the anesthetizer, or, better still, the operator, should explain to the patient the course of action that terminates in complete narcosis, and give every assurance of entire safety under the careful

administration of the anesthetic about to be undertaken. Explain the advisability of yielding quietly to the sensations, as they develop, with the knowledge that the feelings, while they may be unpleasant in certain particulars, are harmless.

*Right here let me stop to say that these instructions are practical, as well as theoretical, they having been followed by me for years, and always with decided benefit.*

Begin the anesthetic slowly; watch its effects and speak soothing words as you proceed.

Treat the patient from the start much as you would if hypnotizing him. Declare that drowsiness is stealing over him, and that he will soon be fast asleep. Say:

"Sleepy, sleepy, sleepy, slee-py, slee-py," drawling and intonating the words with a cadence that indicates drowsiness.

"Almost asleep; almost asleep."

And then, when you think deep sleep approaching, say, in sharp tones:

"Fast asleep; fast asleep," at the same time slapping the patient lightly to see if the suggestion take effect.

When evidently fast asleep, say in loud tones:

"You are now fast asleep. We shall do only what is best for you, and when you awake it will be to begin a permanent recovery. New life will take possession of you. You are to be a *well man!*"

"You will suffer no pain during the operation, and very little afterwards."

"There will be no nausea and vomiting when you awaken."

By using suggestion you will save a good deal

of time. Besides, the patient falls into anesthesia much more readily and peacefully.

It will not be necessary to await full narcosis before laying the patient on the table and doing the preliminary work. Say to him:

"Listen, now. We are merely going to get you ready. You will not be hurt. Indeed, you are already past the point of feeling. See? That does not hurt you (pinching lightly). Now, let us do just as we want to. We are your friends."

Talk thus, and work at the same time. You will usually find the patient perfectly tractable.

Should he say that he knows what you are doing, tell him you very well know that, but that you are only preparing him so as to save time. This will satisfy.

**Suggestibility of the Patient in Anesthesia.**

It is commonly supposed that one who is objectively unconscious is wholly oblivious to environment. He certainly appears to be. You can pinch, slap and prick him without awakening much reflex action. You can cry in his ears and he will neither answer nor give particular sign of hearing. On waking he has no recollection of events. From these facts surgeons have inferred that an anesthetized patient is for the time beyond the reach of mental impression.

I ask you to recall that hypnosis furnishes a condition in some respects analogous. The patient is made unconscious and anesthetic by oral suggestion instead of toxic influence. In neither case is there conscious memory of occurrences and experiences; and yet in hypnosis we

have time and again demonstrated a perfect subjective memory.

*The reader need not be surprised when I say that I have often seen just as clear evidence of subconscious memory of events taking place in the anesthetic state. Moreover, this subconscious memory is the secret of much of the good effect following surgical procedure.* A profound subjective impression is made which ultimates in vast good to the patient.

It is upon these considerations that I base my advice to the surgeon to be as circumspect in his utterances and actions during the operation as he is with the patient in an objectively conscious state. *This is an important suggestion, and I advise you not to spurn it.*

In the course of an operation complications are apt to arise seriously menacing the patient's life. At such a time the effect is far better if we insist upon perfect composure in all and allow no word of discouragement to escape the lips. *Evident fright in operator and assistants may turn the scale against the patient's life.* THIS IS NO JEST, AND HE WHO IGNORES THE ADVICE DOES SO AT HIS PATIENT'S PERIL.

When an operation is undertaken by a conscientious surgeon it is expected to bring beneficial results, and he is bound to use every endeavor to elevate it to the ideal standard. Confidence should, therefore, be the predominant spirit among those who take part in it. Long faces and doubtful expressions are to be debarred. It should be a determined march straight to success; and the spirit of triumph ought to characterize it.

**Suggestion During Waking from the Anesthesia.**

As soon as the patient has been returned to his bed it is well to renew suggestive dosing. He cannot swallow drugs, but he can swallow assurances and affirmations. Let consciousness dawn upon his mind in a flood of bright expectancy rather than of gloomy forebodings.

None but an optimistic and cheerful nurse should be allowed with the patient. I have sometimes thought that selected nurses ought to be detailed for this particular service. Let the sufferer's eyes, when they first open, fall upon a face filled with radiant hope and strong good nature.

We give altogether too little attention, in our training of nurses, to inculcating the importance of these psychic considerations. They mean much to one who has taken upon herself the care of the sick and suffering, and far more to her patients. There is abroad too much pessimistic thought and feeling. It is too commonly conceded that

> The world has so much of sorrow—
> So much that is hard and bad.

This is the superficial view. Look deeper and you will find that a large part of the appearance is due to illusion. I often repeat to myself a little verse learned in childhood:

> This world is not so bad a world
> As some would like to make it,
> And whether good, or whether bad,
> Depends on how we take it.

**Suggestion in After Management.**

There is small occasion for me to say much under this head. The principles of management have been already clearly indicated. The whole atmosphere must be impregnated with confidence and good cheer. There should not be frivolity, but there should be good humor and plenty of it.

The stage of recovery from an operation is peculiarly suited to the implantation of wholesome concepts and helpful ideas. The reader will recall what has elsewhere been said concerning the need among all who are ill of a better conception of the important relations between mind and body. You can make it a period of schooling that shall prove of inestimable value. The surgeon has a reputation for obduracy which he is here given an opportunity greatly to modify by becoming to his convalescent patients a teacher of truths of far more practical utility and worth than those attempted to be inculcated by the average religious instructor.

# VIII.

# The Practice of Psycho-Therapy

(CONCLUDED)

"There are innumerable perceptions of which we do not become conscious, on which all actions performed without deliberation, as well as habits and passions, depend."
—*Leibnitz.*

"The threshold of consciousness may be compared to the surface of a lake and subconsciousness to the depths beneath it."—*James Ward.*

"You can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swift as a carrier dove.
They follow the law of the universe—
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind."
—*W. V. Nicum.*

"The subconscious guides me by suggestions which seem spontaneous, but which really arise from convictions of my subconsciousness as to my best course. An analogous action is noted in the subject acting under the force of a long-distance suggestion. He is not conscious that such a power is moving him to action. It seems to be wholly spontaneous."
—*Leavitt.*

"Admiral Farragut wrote his wife on the eve of battle: 'As to being prepared for defeat, I certainly am not. Any man who is prepared for defeat would be half-defeated before he commenced.'"

"There is a continual play of forces on our mind, only a few of which ever reach conscious recognition."

# CHAPTER VIII.

## THE PRACTICE OF PSYCHO-THERAPY—Concluded.

### THE QUESTION OF ABSENT TREATMENT.

There is no feature of "Christian Science" that has attracted so much ridicule as that of so-called "Absent Treatment." It is easy enough to understand that the encouragement afforded one under the power of disease, by another who may pose as a healer, is capable of doing much good so long as the one is near the other; but to expect mere thought to travel great distances to effect its purpose is quite another thing. Can curative concepts be established in the mind of one whom we have seen, but who is now at a distance, by the action of our volition?

Should the response to this question be in the affirmative, let us then ask:

"Can curative thought find lodgment in the mind of one whom we have never seen, but who seeks absent aid?"

Those who do not believe that suggestion has curative power under proximate relations will, of course, at once deny that it has power at a distance.

But what about those who do accept the value of suggestive treatment? Will they deny the possibility of curative action at a distance?

Doubtless many will, and it is chiefly to such that I address my observations. Those not already convinced of the value of psycho-therapy

would better pass this chapter, for to them it might seem grossly chimerical.

**The Question Is Answered by Telepathy.**

I have attempted to show by conclusive evidence, in an earlier chapter, that telepathy is an established fact. The thoughts and feelings of one mind can be communicated to another mind without the aid of physical sense. Just how the thought travels from one mind to the other is not known. We do not yet know even what thought is. But that in some way it leaps the barrier of space and penetrates to the depths of the subconsciousness there appears now to be no doubt.

*It cannot yet be made to do so by all, at will; for the details of the laws of transmission are not known.*

We encounter many people who explain the alleged phenomena of spiritism by saying that it is mere mind reading. They are very willing to admit that another—a clairvoyant or psychometrist—can search our minds to the very depths and bring to light many things that had passed out of objective memory, while they stoutly deny the possibility of thought-transferrence between others. Consistency, thou art a jewel!

Is it not clear that those who admit the value of suggestive treatment in general, and the possibility of thought-transferrence under any conditions, are in no position to deny the possibility of effective absent treatment? I can see no alternative.

*The truth is that no consistent person of thought and observation can today deny the possibility of*

*the communication of curative thought from one to another without regard to distance.*

My own position is anomalous. A few years ago I did not hesitate to denounce as irrational what now I am forced to admit as possible. Moreover, my own observations have led me to accept as a truth the once-decried absent treatment. Be assured that the change has not been wrought in a day, and not at all without clear demonstration of the truth of that for which I now stand.

Admit the possibility of telepathy and you cannot rationally deny the possibility of absent suggestion. If one is possible the other is possible.

**Telepathy and Absent-Suggestion Stand or Fall Together.**

I do not hesitate to say that there is no longer a shadow of doubt concerning the possibility of thought transferrence. The dynamics of thought now becomes a subject for study. Thought becomes recognized as energy in motion.

**The Theory Demonstrable.**

The phenomena of thought transferrence must not be limited to objective impressions, though even these are clearly demonstrable. The thought transferred passes to the subconsciousness and then rises more or less clearly to the threshold of consciousness.

I have discussed these theories at sufficient length in an earlier chapter on Telepathy and shall not review them here. My present purpose is only to remind the reader that telepathy

rests upon a demonstrable basis. There are the best of scientific reasons for believing in it.

**What Are the Conditions of Thought Transferrence?**

It is doubtless just as essential for us to conform to thought conditions would we successfully impress the mind of another at a distance as it is for the telegrapher to conform to electrical conditions who proposes to send a wireless message. In both instances there is a medium of communication. It may be the same medium. It is supposed to be the universal ether. But just what it is no one knows. It may be an electrical atmosphere vibrating with life, upon the waves of which are wafted the pulsations of thought and feeling, the creations of ideation, as well as the coarser vibrations made by the sending instrument of wireless telegraphy.

What is already known concerning thought transferrence was learned by experimentation, and learned, be it said to our shame, in the face of ridicule.

AH, MY BRETHREN, HAS NOT THE TIME COME, IN THIS DAY OF WONDERS, WHEN WE SHOULD ALL CEASE TO CAST SLUR AND CONTEMPT UPON THE SERIOUS CONVICTIONS OF OTHERS—THE ALLEGED TRUTHS DERIVED FROM PROTRACTED STUDY AND EXPERIMENTATION—NO MATTER HOW FANTASTICAL THEY MAY AT FIRST APPEAR TO BE?

It is evident that there are certain persons who, by organization, are peculiarly susceptible to mental impressions. They are veritable sensa-

tives, receiving and translating with peculiar facility.

*It is said that, by putting his ear to the ground, an Indian can catch the sound of distant feet. Just so these psychometrists appear to be able to turn a mental ear to the great void and hear the sound of distant thought.*

I am acquainted with a few persons peculiarly apt in thought reading. They claim that the faculty is more or less common to all and can be greatly cultivated. In order to become proficient we are told that it is necessary only to connect up the lines between the conscious and subconscious faculties.

*The subconscious mind is a universal receiver, and, in order to take thought in an objective sense, we have but to open communication between the two minds—to "search the mind of the spirit."*

**A Suggestion to Be Effective Need Not Reach the Conscious Mind.**

In order that a suggestion become effective it need not reach the conscious mind, though probably it is given more power by reaching it.

*The subconscious doubtless receives, treasures and acts upon impressions that never rise into consciousness.* Moreover, many of the thoughts and feelings that appear to spring up spontaneously within us very likely have an extrinsic origin. They are projections from other minds, coming directly to us, or represent the concrete thought of many.

*There is no doubt in the minds of those who have gone deeply into psychology that we are immersed in a pulsating sea of thought.*

What I have been leading up to is the essential conditions of thought-transferrence between two minds. In wireless telegraphy the sender and the receiver are required to be so attuned that their vibrations shall harmonize. A similar harmony has to exist between minds in order to put them into communication. It is a species of selective affinity such as is manifested by the various physical structures, each taking on according to its adaptation, and passing onward those substances that do not fall under the power of its attraction.

Hudson, in his "Law of Psychic Phenomena," annunciated a method of cure through absent treatment, the details of which I do not need here to recount. In his first edition he reported a large number of cures by means of it, without a single failure.

Eight years subsequently I wrote the author asking if his later experience had confirmed his faith in the efficiency of the method. I quote from his reply:

"In reply I have to say that ample experiment both before and since 'The Law of Psychic Phenomena' was written demonstrates the correctness of the general principles involved. I find, however, that success depends largely upon the healer's ability to come into telepathic rapport with the patient. This is not always possible between two strangers. Nor is it yet known by anybody just what is necessary to secure that condition. Sometimes it is perfectly easy to do so, at other times very difficult; and the reasons for success or failure are not yet definitely known. That is the only thing that militates against the system, and that must be overcome in the future by experiment and close observation. I have still undoubted faith in the system where proper conditions can be commanded.'"

On the part of the sender there appears to be

a consensus of opinion that quiet mental concentration, with an earnest desire to heal, are the elements of success. *They are substantially those conditions prescribed for effective auto-suggestion.*

For the reason that the percipient is more likely to be in a receptive state at the quiet hour of night, that time is to be preferred.

The more vivid and intense the thought, the more potent.

The effect is heightened by an oral repetition, again and again, of the suggestion sought to be impressed.

On the part of the receiver, a state of silent expectancy is all that is required. A will to take and to utilize puts one into the receptive attitude.

## CONCLUSION.

Says Dr. McIvor Tyndall:

"As we learn more of electricity we discover the startling fact that in its variations and grades it is the basic principle of nearly everything. The character of the electricity or thought-force a person sends out is dependent upon both the physical and mental construction.

"The reason we have not learned more of what thought is is due to the fact that psychologists have hitherto assumed that the physical senses were the foundation of thought. This, I hold, is wrong. Thought exists as radio-energy and each person reflects only the quality and quantity of thought he is capable of expressing. The senses are our transmitters.

"In other words, if your ears fail to catch the pianissimo tones in a musical composition the music is nevertheless there. Your transmitter is lacking in acuteness. If your eyes fail to perceive the ultra-violet shades in chromatics, it does not follow that the delicate tints are lacking. It simply proves that you are not so constituted as to perceive these shades. So, like the trained musician, whose sense of harmony is so keen that he

can detect the slightest discord or the faintest melody, the person who tries can feel the thought-vibrations of those about him, classifying with unerring accuracy the thought-aura of every one he meets. I have frequently —in years past—been obliged to leave a room where some intense discussion had recently taken place because the waves of discordant thought would strike my brain with the force of a material blow. I have since learned the art of mental self-defense and thereby saved myself from the 'early grave' to which the physicians unitedly assigned me.

"Thoughts are material, tangible things—emanations from the brain—which is material. They are expressions of the soul, which is both material and spiritual. Mind and soul are not spirit. This is the stumbling block in the way of all students of psychology. They confound spirit with mind. There is the transferrence of thought from mind to mind—which is telepathy—and there is the exchange of knowledge and sympathy between souls—which may be called inspiration. When it comes to spirit, we are one and indivisible."

Says M. Woodbury Sawyer:

"We are living in a world of eternal law and order—a world of limitless power. If ignorantly, or willfully, we misuse this power we experience the lack of good, or perverted good, which is evil; we experience conflict and sorrow and we ally ourselves with all conflicting conditions. There is about us beauty, happiness, love, abundance; limitless good for us to use—and for us to use today—everything to make life a growth of ever unfolding joy, if we intelligently direct our energy. Every new view we obtain through experience, or inspiration, points to heights not yet attained, nor even conceived, but which the soul knows awaits the earnest, believing climber."

[THE END.]

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